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A group of Israeli soldiers mourn the murder of three of their regiment. Hamas activists claimed responsibility for the killings. [IPPA photo]

Deportations spur violence

JERUSALEM (JTA) —

As *The CJN* went to press Monday, the fate of 415 Muslim fundamentalists expelled by Israel last week was in the hands of Israel's Supreme Court, which was scheduled to rule on the legality of the expulsion Tuesday.

Whatever the court's ruling, it is bound to cause further controversy in an already explosive episode.

Officials agree that a decision striking down the expulsion will seriously undermine the credibility of Prime Minister Yitzhak Rabin.

The high court heard petitions Sunday and Monday from lawyers who argued that the Hamas and Islamic Jihad members deported last Thursday be returned to Israel, until a country that will accept them can be found.

The petition states that the deportees' health and wellbeing are in danger and accuses the government of violating international law by failing to ensure their safety.

Israeli public opinion was vastly in favor of the expulsion. A weekend poll showed 91 percent of Israelis supported the measure.

But Israeli officials were said to be stunned by international condemnation of the expulsion and by Lebanon's refusal to accept the deportees.

During Sunday's cabinet meeting, security officials said that two weeks ago, they uncovered a plot by Islamic Jihad to attack a school in the Talpiot section of Jerusalem.

On Monday, troops of the Israeli-backed South Lebanon army fired tank shells and mortars at the deportees to prevent them from entering Lebanon, reportedly wounding two. The Lebanese troops then drove the deportees southward toward Israel's self-declared security zone.

According to CNN, Israel later mined southbound roads to prevent the deportees from entering the country.

(See Deportations page 9)

The expulsion of the fundamentalists to the no-man's land outside Israel's northern frontier touched off a new wave of violence in the territories and Jerusalem.

Six Palestinians, including a 9-year-old girl, were killed Saturday when Israeli forces opened fire to disperse rock-throwing demonstrators in the Gaza Strip town of Khan Yunis.

On Monday, a 10-year-old Palestinian boy was reportedly shot dead by Israeli soldiers in the Gaza Strip while a teenaged boy wounded in Saturday's incident died of his injuries.

Thirty more were injured Saturday in what some Israeli officers described as the worst riot since the outbreak of the intifada five years ago. Three Israeli soldiers sustained light wounds.

Another Palestinian was killed in a clash at Al-Aroub refugee camp near the West Bank town of Hebron.

In Khan Yunis, violence erupted when the army lifted a curfew for 75 minutes to allow women residents only to buy food. Demonstrators took to the street, hurling stones and other hard objects at the soldiers.

In Jerusalem, police used rubber bullets and tear gas to disperse demonstrators Saturday at the Shuafat refugee camp on the northern edge of the city. No casualties were reported.

In an effort to defuse the situation, security forces lifted a weeklong ban on movement into Israel for large parts of the West Bank. The ban continued for residents of three of the larger cities, Ramallah, Bethlehem and Hebron.

The renewed violence will probably require the presence of large army contingents in the territories to prevent further escalation, military sources said.

A Hamas activist detained last week after the murder of border policeman Sgt. Maj. Nissim Toledano has confessed to conspiring to assassinate Palestinian leader Faisal Husseini. The assassination had been planned for a public occasion that was to be televised, security sources said.

Federation facing major cash crisis

By RON CSILLAG

TORONTO —

This city's Jewish community is facing an unprecedented cash crisis, one that could "seriously" affect services at — if not the very existence of — several agencies, says the president of the Jewish Federation of Greater Toronto.

An embattled Jack Chisvin told *The CJN* last week that the recent annual audit by the accounting firm Price Waterhouse has forced Federation to write off $6.8 million from its 1991-92 budget, all because of unfulfilled United Jewish Appeal pledges from previous years.

The write-off, the largest in UJA's history, is equivalent to a corporation's bad debt and it must be applied to Federation's current fiscal year, Chisvin explained.

"My worst nightmare has always been that one morning, I'll wake up and the community will be insolvent," Chisvin remarked. "Well, I think it's happened.

"This is a real crisis and I'm not sure how we're going to deal with it."

The Federation's net 1991-92 budget was set in the spring of 1991 and, based on pledges, projected at $32 million, to be evenly split between local needs and Israel.

Because $16 million in allocations to local needs had already been made for this year, the shortfall means Israel will be "seriously short-changed," Chisvin warned.

Israel was to have received $16 million from Toronto this year but will end up getting just over $9 million.

That's compared to $11.5 million transferred to Israel last year and $17 million the Jewish state got from Toronto the year before.

"We owe Israel money," Chisvin said. There was always a "tacit understanding" that the UJA split would be 50-50 between Israel and local needs. Now, that formula "has been violated."

The dilemma for Federation is that changing the funding formula is "morally wrong" for Israel but if it isn't altered, local needs will suffer, he added..

Chisvin said the matter will be discussed at a meeting of Federation officers in the new year. The officers face "a terrible bind," he warned.

And in the meantime, "we can't tell our agencies that their budgets will be there for next year." All Federation agencies' budget have been frozen this year, governments are transferring record low increases to social service agencies and groups working with the elderly and even the United Way is cutting back allocations by three percent.

Chisvin wouldn't rule out cutting off Federation dollars from some smaller agencies.

Ironically, Federation's cash crunch comes partly as a result of Operation Exodus, a separate campaign conducted over the past three years to help Israel settle the thousands of Jews arriving from the former Soviet Union.

In 1991-92, Operation Exodus will transfer $9.5 million to Israel. In the two previous fiscal years, the amounts were $18 million and $5.5 million, respectively.

"With hindsight, Operation Exodus hurt the regular [UJA] campaign. It suffered as a result," Chisvin said.

The 1993 UJA campaign, which will be applied to the 1992-93 Federation budget, is projected at $40 million, based on pledges. The new twist is that the campaign refused a pledge from anyone more than three years in arrears on previous commitments.

Nevertheless, unfulfilled pledges have taken their toll on Federation's ability to distribute funds to local agencies, Chisvin said.

"We used to consider four percent [of UJA pledges] to be uncollectable. Now, it's 6.5 percent and we might have to revise that upward."

In 1990-91, $2.26 million was written off from the Federation's budget "and we thought that would clean the books," Chisvin said. "It didn't."

Chisvin's grim announcement was lent added irony because it coincided with the release of a report by the Task Force on Emergency Funding of Local Needs.

Jack Chisvin

Struck by Chisvin last June, the ad hoc task force, composed of several communal leaders, was mandated to identify which agencies in the city face the greatest immediate danger as a result of the recession.

The task force's final report recommended that Federation allocate $905,000 to several agencies and schools, including two Orthodox day schools once subsidized by the Reichmann family.

However, the report has been tabled "indefinitely" by Federation officers because the funds just aren't available, Chisvin said.

Although now academic, the task force suggested the following one-time disbursements, above and beyond regular budgets: $80,000 to Jewish Family & Child Service; $90,000 to She'arim Hebrew Day School; $75,000 for Or Ha'emet Sephardic School; $85,000 for the Board of Jewish Education and $250,000 each to the so-called "Reichmann schools:" Yeshiva Yesodei HaTorah and Bais Yaacov Elementary School for girls.

The two schools once supported almost solely by the Reichmanns are estimated together to be some $4.5 million in debt and Chisvin said he's not sure whether $500,000 will help that much.

All Jews in Toronto must "search their hearts and souls," Chisvin stated. "I have never experienced anyone missing a trip to Florida at the expense of a UJA gift. We have to consider our priorities."

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Canada

Israel committed to democracy: Shelef

By DEBBIE LIGHTSTONE

TORONTO —

Israel's commitment to democratic values is "unassailable," despite the questions sometimes raised by the country's enormous media corps, says Israeli Ambassador to Canada Itzchak Shelef.

A total of 270 domestic and foreign correspondents, the 10th largest news corps in the world, scrutinizes and covers events on a daily basis, particularly in the territories, the ambassador pointed out.

This, at a time when "we are living with the acute tension of assuring the civil rights of the very people who would bring us down," Shelef told a group of lawyers, members of the Jewish Civil Rights Education Foundation of Canada.

"Ironically, our commitment to democracy was confirmed recently by an unlikely source: the United Nations Secretary-General Boutros Boutros-Ghali asked Israel to send experts to Third World countries to teach the values of a democratic society. We were quick to agree," he said.

The ambassador noted that as the 20th century comes to a close, Israel remains not just the only democracy in the Middle East, but the only democracy on earth that has never experienced a day of peace during its entire existence.

He said Israel maintains its standards despite the double difficulty of taking in hundreds of thousands of immigrants from countries where democracy was foreign, and of living among neighbors where religious fundamentalism prevails.

Shelef said that since Israel has no formal constitution, it relies on civil rights principles which are recognized and invoked by the courts.

He said the Knesset law committee is currently working on a bill of rights, and he revealed that Canadian judges and legal experts are also contributing their ideas to helping Israel develop a written constitution.

Asked by a member of the audience about Israel's passive role during the 1991 Gulf War against Iraq's Saddam Hussein, Shelef responded that Israel took a calculated risk because it did not want to endanger the western alliance.

He believes that the fact that Tel Aviv and Saudia Arabia faced SCUD missiles on the same day, that they shared a common enemy, brought a deep change to the Arab world.

"That is what brought us to the peace talks in Madrid, to the beginning of the political process we see today," Shelef said.

The ambassador concluded on an upbeat note.

"There are moderate Arabs, that's why we are optimistic, that's why we are sitting at the same table.

"The Arabs now realize that we have to share the same territory and the same water, that we can flourish only as one, united Middle East.

"We have tried the way of war, now we must try the way of peace. We must take the risk. It has been almost 45 years. That's too long. We must find another solution."

Murder of Hamilton's Lax shocks Jewish community

By MOURA WOLPERT

HAMILTON —

News of the murder here last weekend of businessman Morris Lax has profoundly shaken the Hamilton Jewish community.

The body of the 71-year-old owner of Lax Scrap Metals on Burlington Street was found at his scrap yard at around 7:30 a.m. last Saturday, beaten to death in what appears to have been a robbery attempt.

Police investigations are still in the preliminary stage, stated a Hamilton-Wentworth police spokesman.

At the moment, said media relations officer, Sgt. Ken Leenderts, "we are looking at it as a robbery."

Police have appealed to the media, said Leenderts, "to ask anyone who might have some information to come forward."

A well-known figure in the community, Lax was to have left for Israel within a few days, where he and his wife, Goldie, were to have been guests of honor at a festive dinner at the Migdal Daniel Hotel in Herzlia on Dec. 29 in celebration of the bar mitzvah of Yeshivat Hesder Shiloh. As *The CJN* was going to press on Monday, the dinner, which will also honor the national executive vice-president of Mizrachi Organization of Canada, Rabbi Menachem Gopin, and his wife Rachel, was still scheduled to be held.

Lax was the president of Shiloh Institutions of Israel.

A member of Adas Israel Congregation, Lax was described by Rabbi Morton Green as "a very colorful character and an enterprising individual.

"He was a very caring, loving, devoted husband and father," said Rabbi Green, a man who "carried his weight and gave considerable amounts of money to various philanthropic causes."

Known as an energetic fundraiser, Lax was a founding member and honorary president of the Hamilton Supporters of Israel.

Founded in 1975 by four friends, the organization has raised hundreds of thousands of dollars a year for Israel within its annual gala Yom Ha'atzmaut dinner and dance.

Proceeds have gone towards the purchase of an ambulance and a blood mobile, hospital equipment and medical services, and to support organizations such as Boys Town and Neve Michael, the children's village established by Emunah National Religious Women's Organization of Israel.

To ensure that every penny raised would go to Israel, the Hamilton Supporters relied almost entirely on volunteers and donations.

The Laxes personally delivered all money raised, often travelling to Israel several times a year for that purpose.

Lax also supported various educational institutions in Israel. He was a board member of the Hamilton Hebrew Academy and a former president of the Adas Israel Men's Club.

Lax was born in Poland, in the same town, Brest-Litovsic, as the late Menachem Begin, of whom he became a life-long admirer.

Deported to Siberia at the beginning of the war, Lax was a fellow prison inmate of Begin in the Soviet Union and was involved in planning the former prime minister's escape.

Lax will be buried in Israel later this week.

Besides his wife, Goldie, Lax is survived by his two sons, Aaron and David, two daughters, Rose Paikin and Phyllis Shaibe, and one granddaughter.

KKK telephone hotline banned

By MYRON LOVE

WINNIPEG —

A Canadian human rights tribunal didn't waste time in placing a ban on the Ku Klux Klan's use of telephone hotlines to spread its messages of hate in the country. The three-member tribunal announced its ruling, preventing the KKK from operating hotlines anywhere in Canada, immediately following the final summation on December 16, by David Matas, representing B'nai Brith.

B'nai Brith was one of four anti-racism organizations which filed complaints with the Canadian Human Rights Commission against a klan hotline that ran from May to December, 1991, providing for callers taped messages that spoke out against blacks, Native People, immigrants and Communists (although rarely Jews in this case) and for the "rights" of White Christians.

The line was cut when Winnipeg police arrested KKK Manitoba leader Bill Harcus, 23, and two of his followers and charged them with preaching hatred and other charges. The case against the three was stayed in September when an undercover police officer admitted in court that she was basing part of her testimony on illegal wiretaps.

During three days of testimony, the tribunal heard from several witnesses, including Murray Trachtenberg, regional chair for the B'nai Brith League for Human Rights.

"We are gratified by the panel's quick decision," says Lyle Smordin who is a vice-president of B'nai Brith Canada and national vice-chair of the League for Human Rights. "Because the klan members didn't bother to contest the complaint, the hearing was able to proceed apace. Their decision immediately after the hearing indicated how serious the panel members considered this situation and the likelihood that the hotline may have been re-established."

Animal use allowed with compassion: rabbi

By LEILA SPEISMAN

TORONTO —

While it is permissible for human beings to make use of animals when necessary, we must be sensitive to their suffering, according to Rabbi Mordechai Becher.

Rabbi Becher, a senior Ohr Somayach lecturer, was giving one of a series of talks on important contemporary issues. He was speaking at the Thornhill branch of Ohr Somayach.

He explained that both the oral and the written codes of law hedge the rules for the use of animals with an insistence on compassion and concern for them.

For instance, he said, one does not respond to the shecheyanu blessing over new clothes with the customary "May you wear it out and renew it," if the clothes are made of leather or fur, because that would imply a wish that another animal be killed.

Similarly, he said, while we are allowed to slaughter animals for food, hunting for sport is considered "unJewish" in that it inculcates cruelty.

Even the rules of schechita, ritual slaughter, are designed to cause minimum suffering for the animal, Rabbi Becher said, referring to studies at several universities including in Israel, Switzerland and the United States that proved that that is exactly what is accomplished.

The shochet, he said, must test the knife on his own finger and nail to ensure that there are no nicks.

"The knife must with one slash cut the esophagus, trachea, and all the major arteries and veins at once, so that the blood pressure to the brain is gone immediately. Even if there is some reflex movement afterward, (as there is if a person is beheaded) the entity is dead."

As well, he said, the process of inverting the animal, makes it go into a state of shock akin to anesthesia, further preventing the chance of the animal feeling pain.

Permission to eat meat is not unrestricted, he noted. One may eat meat if one has a strong desire specifically to do so: if one merely feels a little hungry, and anything will solve the problem, or if one is just curious to see how a certain recipe will taste, then one should not eat meat.

Not only is one forbidden to cause pain to animals, the rabbi said, but one is obligated to relieve their suffering as one sees it, such as by removing a too-heavy burden.

Jews should not, he added, eat Provimi veal, even if it is under kosher supervision, because, to create its unique white color, calves are raised in incredibly inhumane conditions.

We are allowed to use animals in ways that directly benefit human beings, such as in medical research, he said, citing advances in health care such as new surgical techniques, drugs for smallpox, insulin, polio, and more recently AIDS, and ways to deal with short bowel syndrome which all came about because of animal research.

However, Rabbi Becher said, if there are other effective means of testing, those should be used instead.

This permission is only given for non-trivial reasons, he pointed out. Thus, while cosmetics are important and desirable, they are not essentials, and one should refrain from testing them on animals.

The question of buying cosmetics which have been tested on animals is more complex, he said.

If, as in North America, the observant Jewish purchaser is in such a small minority that their purchase will not affect the practice, then one may decide either to purchase or not.

However, in a country such as Israel, where the observant make up 25 to 30 percent of the market, then their purchase would have a significant impact, and they should not purchase animal-tested cosmetics.

There is no prohibition against the wearing of fur, he said, if necessary, one may do so.

Jews, however, may not take part in the slaughter of animals for their fur, because only animals killed in a non-halachic way produce a product suitable for wearing. Shechita, he explained, produces too heavy a flow of blood.

In a later interview, Rabbi Becher told *The CJN* that he preferred not to comment on whether or not Jews were permitted to take part in other aspects of the fur industry.

The buying of fur clothes, he said, must be considered using the same criteria as for cosmetics.

Staffenberg gets Vancouver post

By MAURICE LUCOW

VANCOUVER —

Drew Staffenberg, executive director of the Calgary Jewish Community Council, has been named the new executive director of the Jewish Community Federation of Greater Vancouver, replacing Steve Drysdale, who was recently appointed executive director of the Montreal Federation.

Staffenberg's appointment is announced in the current edition of the *Calgary Jewish Free Press*.

Staffenberg has served the Calgary community for 10 years. He has served the Calgary Jewish Centre as well as the Council and, says the *Free Press* story, "it remains to be seen whether the job will now be served by one person or two."

Staffenberg, who will move to Vancouver in the spring, "was tireless — his are big shoes to fill," said Sam Switzer, president of the Council. Eric Libin, president of the Centre said "he's taken us from our infancy to our teens and will be leaving us in a good position."

Switzer said that although Staffenberg was not looking for a new job, "his reputation is known throughout North America . . . Drew would be on any community's list of potential candidates for executive director."

Staffenberg said that while he is not happy to leave Calgary, the chance to work in a larger community "offers a new challenge. In this profession if you are to continue to grow, sometimes you have to go."

Calgary has already been advertising for a new director and a search team has been set up to look for a replacement.

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Activist seeks support for Jewish settlements

By PAUL LUNGEN

TORONTO —

West Bank social activist Aliza Herbst admits to being a little surprised at the different receptions she received during recent visits to two Canadian Jewish communities.

In Vancouver, home to Canada's third largest concentration of Jews, the response was cool, if not unfriendly, while in Toronto, people were much more receptive to what she had to say.

What she had to say was that 32 Jewish communities in the Binyamin (Benjamin) area of Samaria are struggling to get by and need outside help. The Benjamin Foundation, of which she is managing director, was founded to support the regional government provide "quality of life programs" for the 16,000 religious and secular residents of Binyamin and it is looking for financial backers to help it carry on its work.

Her recent trip to Canada and the United States was designed to "acquaint" people with the work of the Benjamin Foundation and lay the groundwork for future financial support. Eventually, a Canadian support group may be established, she said.

During a four-day visit to Toronto, Herbst found that a select group of potential supporters were "interested in the politics, if not supportive of the need for a strong Jewish presence in Judea-Samaria. But many are financially strapped by the recession."

In Vancouver, on the other hand, "I found the environment much more hostile to my political beliefs and people were not interested in hearing the reasons for my beliefs," she said.

"The future of Israel is dependent on what happens in Judea and Samaria," she maintained. "This [Labor] government is not a friendly one [to the settlements] but we don't want funding down so much that people become disillusioned and leave the area.

"We believe the government is politically and economically punishing us."

The 970,000-dunam regional area of Binyamin is located smack in the middle of the Samaria and has been affected by a government policy that has reduced subsidies to that area. The regional area is named for the territory settled by the tribe of Binyamin in ancient times and is bounded by Jerusalem to the south, the Jordan River to the east, the Green line at Latrun to the West and the Shiloh Valley to the north.

Since the Benjamin Foundation aids communities beyond the Green Line, which divides pre-1967 Israel from territories acquired during the Six Day War, it is not eligible to receive aid from philanthropic sources like the UJA, Herbst said.

Among the services being affected by Israeli government cutbacks are pedagogical training and resources, community centres called matnas, a unit for child development and cultural centres, she said.

Herbst, who made aliya in 1981 to the Samarian community of Ofra, said day care for 600 children is another necessary service being affected.

In explaining to North Americans the difficulties faced by Binyamin settlements, Herbst said she emphasizes "the need for a strong Jewish presence in Judea-Samaria."

To those who are politically neutral, she argues that the settlers should be supported "for the sake of fairness, since 125,000 people were offered inducements to move there.

"I hope people are open-minded enough to listen to what I have to say," Herbst said. "I would like people to keep in mind that the State of Israel is not an established reality forever and that they must support it or it may not always exist. We shouldn't take too much for granted."

German envoy promises action against neo-Nazis

By JANICE ARNOLD

MONTREAL —

The German ambassador to Canada, in his first address to a Jewish audience here, conveyed both his government's assurances that neo-Nazism will soon be contained and his personal sense of shame for recent events as a German old enough to remember the Hitler era.

Speaking largely off the record to a Canadian Jewish Congress national executive meeting, Richard Ellerkmann said the German government's recent outlawing of extreme right-wing groups, permitting suspension of such constitutional rights as free speech and the confiscation of property and an agreement on stronger penalties for their criminal acts should hasten the end of their violence and expedite the prosecution of offenders.

He also said that the vast majority of Germans do not share the views of the extremists and pointed to the large counter demonstrations that have taken place. Membership in right-wing extremist groups is estimated to be 6,000.

Ellerkman, 64, also spoke of his feelings of shame, anger and perplexity at the rise of neo-Nazism among German youth (most of the perpetrators of the 2,000 violent acts this year were between 12 and 20, he said) and the indifference and even tacit support of many adults.

To blame the phenomenon on the reunification of Germany and a renewed sense of German power in Europe is inaccurate, he believes. He did allow that youth of the former East Germany were not educated about the Holocaust and, in fact, grew up with the notion that as communists they bear no responsibility for the Nazi past. But this does not explain the acts of violence in Western Germany, he added.

"Germans of my generation and the one before know what Kristallnacht and Auschwitz mean, but I think the present young people are not really aware of what the Holocaust meant."

Greater effort must be made by the schools, the media and the family to educate German youth, now that two generations have been born since the war, he said.

Ellerkmann stressed that no European country has more strongly supported European unity, including a common currency and defence policy, as the united Germany.

Close to six million "foreigners" live in Germany — mainly Turks, Italians, Yugoslavians and Spaniards, he said. The great majority have resided there for more than 10 years, ineligible for citizenship mainly because they do not have German ancestry.

Almost two million work in Germany industry and 100,000 are students, yet there have been no reported incidents of racism in the workplace or on campus, Ellerkmann noted.

Foreigners, especially Turks, are important contributors to the German economy, he said. The Turks have invested $5.1 billion deutschmarks, and Turks pay $90 billion DM a year in taxes.

Germany received 280,000 asylum seekers last year, and expects 500,000 by the end of this year. Their claims of being victims of political persecution are proven true in less than five percent of the cases, yet all who arrive on German soil are entitled to full social benefits and due legal process.

"It is a lie to say that these people are taking jobs and housing because they are not allowed to work and most are put up in army barracks...No one has the right to attack (these asylum seekers), all should feel safe in Germany."

He echoed the words of German Chancellor Helmut Kohl this month that Germans, given their past, have a special responsibility to protect its residents' human rights and safety from xenophobic elements.

Perhaps only a psychologist, he suggested, could explain the contradictions in and complexity of Germans' relations with non-Germans.

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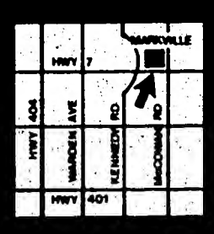

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Congress evaluates position on the Balkan situation

By DAVID LAZARUS

MONTREAL —

Canadian Jewish Congress (CJC) will have to examine the situation in former Yugoslavia more carefully before it considers taking a stronger advocacy position in favor of the Bosnians, a meeting of CJC's national executive was told here recently.

Rabbi Reuben Poupko, a vice chair of CJC's Quebec region and a member of the national executive, called on congress to consider speaking more forcefully as a result of the "rape of Bosnia."

"I'm not sure that this is not the time to do something," he said. Because of the "ethnic cleansing" now taking place, he suggested, "This is the closest thing to genocide since World War II. Bosnia deserves more support from the Jewish community."

He said congress should also consider calling for more Bosnian refugees to be permitted entry into Canada and for a halt in the United Nations arms embargo on all of Yugoslavia and its former republics, which is preventing Bosnians from defending themselves .

But CJC president Irving Abella, as well as Anne Golden, co-chairman with Ottawa's Rabbi Reuven Bulka of congress' world affairs committee, said CJC, while continuing to address the overall humanitarian effort, will have to weigh the situation more carefully before picking sides.

Scheininger visited country

Abella said congress has met with "several representatives" from the various factions and the organization is reaching the point where it will "have to sit down and come up with a strategy."

One possibility, he suggested, "is to look at what the Israelis have done."

Golden asked the national executive to contribute to Congress' ultimate decision by providing advice and input.

In 1991, then CJC president Les Scheininger visited Yugoslavia twice to assess the situation vis-a-vis the Jewish community, while in Canada, the Croatian, Serbian and Moslem communitities each approached Congress in an attempt to elicit the Jewish community's support.

According to minutes from a prior CJC national executive meeting, CJC, as part of its ongoing activities on the Yugoslavian situation, met with the Yugoslavian charge d'affaires and with the vice-president of the Bosnian parliament, wrote Op-Ed newspaper articles, issued press releases, and met with Canadian parliamentarians.

The minutes also reported that David Satok, of congress, announced an initiative to send drugs and medical supplies to the international rescue committee in Belgrade.

External Affairs Minister Barbara McDougall, in a letter to Abella in November of last year, assured the Canadian Jewish community that the Canadian government is "making every effort to provide emergency humanitarian relief to those affected by the war and are considering further measures."

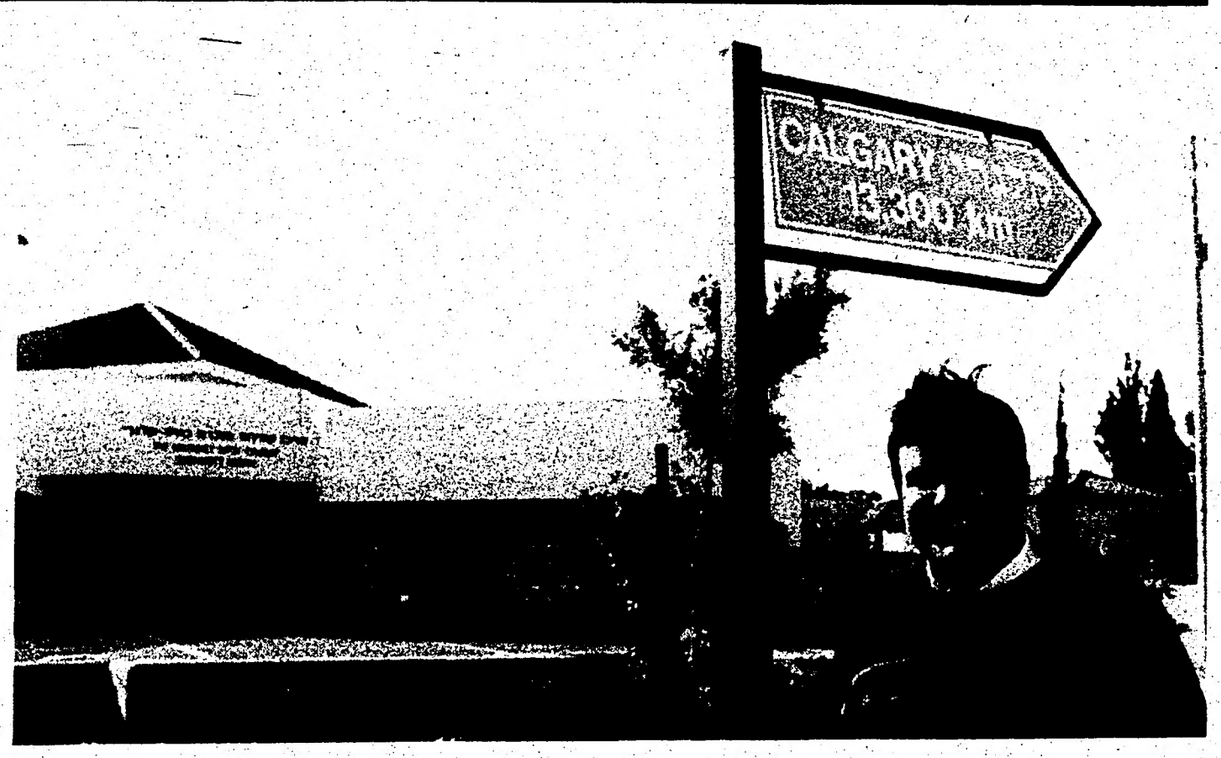
The Canadian government, as well, is calling for the closure of all "detention camps" and McDougall said she is supporting drafting a statute for the establishment of an "international criminal court to bring to justice persons accused of grave crimes against humanity."

The Canadian government also is abiding by the UN resolution supporting the arms embargo.

Scheininger's visit to Yugoslavia in 1991 took place at the request of the Federation of Jewish Communities of Yugoslavia.

That visit, combined with efforts last spring by the Jewish Immigrant Aid Services (JIAS) in Canada, fit into the overall international initative that included the participation of the Joint Distribution Committee (JDC) and the Jewish Agency to ensure the safety of Yugoslavia's Jewish population, which numbered 5,000 before the onset of violence. (The distribution of the Jewish population in Yugoslavia was 1,500 in Belgrade, 1,000 in Zagreb, 1,000 in Sarajevo and the balance through the rest of the country).

As a result of the sum of these efforts, the JDC was able to evacuate the most threatened Jews, in Sarajevo, to Belgrade and Zagreb, from where they are arriving to Canada, while hundreds of other Yugoslavian Jews have also arrived in Israel and other countries.



Mayor Raffi Alloul, who is also a Member of Knesset, stands by a "road sign" indicating the distance from his town of Mazkeret Batia to Calgary, linked in Project Renewal. In the background is the new community centre, built as a result. The United Israel Appeal of Canada was instrumental in advancing the project. [Debbie Cooper]

Calgary helps Israeli town

JERUSALEM —

When Mayor Raffi Alloul counts time in his town, Mazkeret Batia, he refers to "before Calgary" and "after Calgary."

He is relating to the impact created by linking Mazkeret Batia with the Jewish community of Calgary under Project Renewal in 1987. In a few short years, Mazkeret Batia has turned around, from a place for which the Mayor saw no hope without outside help, to a town which will double its population from 5,000 to 10,000 and can now reach out to help others, such as Ethiopians living nearby under difficult conditions.

"The people here were really polarized. Two-thirds of the population was weak, our school was in poor shape, there were no public facilities, no social programs," recalls the 35-year-old mayor. "Now the weak-and-strong ratio has been reversed, and our school is a candidate for the Ministry of Education prize."

In October 1991 the Mazkeret Batia Community Centre, including a 400-seat auditorium, was dedicated in the presence of a Calgary mission, next to the sports hall which was built with Calgary's help earlier, creating a civic centre for the town. A wide range of programs and activities for all ages are conducted, and a variety of social programs are supported.

Local success encouraged Alloul to go on to national politics. Campaigning in Israel's Labor Party primaries, his star rose as he placed No. 13 on the Labor list, assuring his recent election to the Knesset. He now serves on the Knesset's influential finance committee and heads the Social Lobby, an inter-party group of members whose concern is the weaker components of society.

Mazkeret Batia is one of 11 towns and city neighborhoods throughout Israel linked with Canadian Jewish communities in Project Renewal. Over the past decade, extensive improvement has occurred in these distressed areas, through Project Renewal's unique combination of support for social and educational programs, together with construction of new facilities which provide a physical focus for the process of change.

The United Irael Appeal of Canada, through its Israel office, plays a key role in assisting Canadian communities to implement Project Renewal plans.

The connection with Calgary was right from the beginning, says Alloul, an extroverted man who generates dynamism. He sensed the need to "understand the mentality" of a Diaspora Jewish community. He established relationships with the Federation's leadership — Frank Kettner, Hall Jaffe, and especially executive director Drew Staffenberg, with whom he has a close friendship.

The mayor visited Calgary twice, and gave visiting Calgary missions the feeling that Mazkeret Batia is their own home in Israel. The summer youth-exchanges fostered personal contacts between the two communities.

A unique aspect of the Renewal link, Alloul points out, was the need to switch from immediate issues to longer-range planning. As in other communities, establishment of the link was conditional on the Israeli town coming up with a planning strategy and budgetary framework. "We were dealing mostly with today's urgent problems," he recalls. "For the first time, we had to go through a systematic process of assessment and decision-making for tomorrow. This was a special benefit for us."

The results can be seen everywhere in Mazkeret Batia. They are physical — the impressive centre, the sports hall, the excellent renovation of a historic synagogue. They are social — the many programs at the centre, the help given to children from problem families at special after-school clubs. Together, they combine into a story which shows what a connection between two small Jewish communities, 16,000 kilometres apart, can achieve.

BBYO re-organizes operations

By PAUL LUNGEN

TORONTO —

The B'nai Brith Youth Organization (BBYO) is re-organizing its Canadian operations in a bid to position itself as the pre-eminent Jewish youth group in Canada.

The BBYO National Advisory Board of Canada, consisting of active members of the Jewish community who are not necessarily B'nai Brith lodge members, was established recently to give the organization an independent base, said Sam Fisher, international director of BBYO.

The board will soon hire a national director and BBYO will continue to align itself more closely with local federations and Jewish Community Centres (JCCs), Fisher said.

While BBYO regional boards will continue to exist and oversee local programs, the new national board signals a change in direction for the youth organization, he said.

"The step was taken not just because we want to distance ourselves from B'nai Brith," Fisher said. "We want to align ourselves with local federations, JCCs and the major Canadian Jewish institutions like the United Israel Appeal and Canadian Jewish Congress."

Ultimately, the goal is to be able to offer the approximately 1,200 Canadian teens involved in BBYO new and better services and programs, the Washington-based director said.

BBYO recently concluded agreements with the federations and community centres in Toronto and Montreal, moving into the local JCCs while receiving some financial support from the federations, he said.

Similar arrangements have been adopted in Winnipeg and Calgary, while in Vancouver, BBYO is housed in the JCC though it does not receive financial support from the local federation.

Mark Silverstein, chairman of the board for the Lake Ontario region, which includes Toronto, London and Ottawa, said BBYO has been living "hand to mouth" since B'nai Brith Canada cut off its funding about two years ago. Thanks to a new one-year arrangement with the Jewish Federation of Greater Toronto, the federation will cover 30 percent of the local BBYO's budget, with the remainder coming from various fundraising programs.

Silverstein said that a new two-year deal with the JCC provides BBYO with access to the centre's facilities and programs.

Jewish teens are expected to benefit from the new arrangement because access to the professional support staff at the JCCs will allow BBYO to offer better quality programming, Fisher said.

Teenagers will also be exposed to Jewish communal organizations and sharpen their leadership skills, placing them in a position to one day take their places as adults in maintaining Jewish communal life, he added.

"We're attempting to give the teens the opportunity to become doers through community service projects, leadership development and to enhance their commitment to the [community] fundraising campaign," he said.

Similar arrangements are now being negotiated in the United States as BBYO attempts to take a prominent place in the ongoing battle to ensure Jewish continuity, Fisher said.

Among the BBYO programs he pointed to were a pilot program for young leadership development that will motivate young people to provide community service; an international leadership study trip in Israel; a parent-teen education program that encourages dialogue on issues such as the relationship with elders, Jewish prayer and living as a Jews in a non-Jewish society; an Actively Concerned Teens (ACT) network that encourages involvement in social and political issues; and March of the Living trips to concentration camps in Poland followed by a visit to Israel.

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Catholic patriarch confident of Pope's visit to Israel in '93

By BEN ROSE

TORONTO —

Pope Paul II will definitely visit Israel in 1993 but no decision has been made about whether his plane will land in Tel Aviv or in Jordan, Archbishop Michel Sabbah, Roman Catholic patriarch of Jerusalem, said here recently.

Archbishop Sabbah said the Pope had accepted the invitation of the local church to make a pilgrimage to Jerusalem.

Replying to questions about the possibilities of recognition of Israel by the Vatican, the 60-year-old partriarch, the first native born person to hold the post, said if certain issues can be settled, "there should be no objection" to the Vatican's recognition of Israel.

"This move by the Holy See is to help peace efforts," he said.

Speaking at a meeting is Brenman Hall at St. Michael's College, sponsored by the Catholic Biblical Association of Canada, the softspoken patriarch defined the issues to be settled by a commission which is examining the question of recognition.

"Some points to be clarified concern the relations between the two peoples (Israelis and Palestinians), the position of Christians in Israel and the status of Jerusalem," he said.

There has been so little progress in the peace talks during the past year that moderates among the Israelis and the Palestinians have lost credibility, while extremists are escalating their violence, the patriarch said.

To a question about whether the election of Bill Clinton as president of the United States will make a difference, he replied: "We hope he will help, otherwise we face despair and going back to full violence."

Asked how many Palestinian prisoners Israel has jailed, and whether they are allowed religious privileges, Archbishop Sabbah said Israel is holding 15,000 political prisoners. "As for religious services, we have asked for a priest to visit but so far we have no answer from the government." Replying to another part of the question, he said it was "true" that torture has taken place in the jails.

Pope John Paul II

The patriarch, who has also visited Windsor and Rochester, where he met with Jewish representatives, said Israeli peace groups have frequently positive contacts with Palestinians and that there is a peace movement in both camps.

The recent announcement that the Israeli government is considering a modification of its ban on contacts with the Palestine Liberation Organization is a "positive" step toward reaching peace "globally" with all Palestinians, not just those in Israel, he said.

There are only 300,000 Christians in the Latin Patriarchate of Jerusalem which includes Israel, Jordan and Cyprus, a total population of 10 million, he said, urging Christians here with friends among the Christian Palestinians there "to tell them not to sell their land in the Holy Land."

To the argument that a Palestinian state would become a Moslem state and might endanger a Christian presence, the particarch said he has no fear on this score since almost 15 million Christian Arabs live in Moslem states today.

It is up to the Palestinians to decide if they want to be Israeli citizens, or an independent state, federated or confederated with Israel or Jordan, or even in a confederation of all the region.

"The local church is sometimes said to be one-sided. That means pro-Palestinian and only critical of Israel. The reality is that the church sides with the poor and the oppressed . . . and now the oppressed are the Palestinians."

Jerusalem must become the property of all three religions, Judaism, Christianity and Islam, in which Palestinians and Israelis, Jews, Christians and Moslems are free and soverign.

"The political leaders must come to an agreement with the believers and with the religious authorities of the city and of the world," he said.

The patriarch is president of the Conference of Latin Bishops of the Arab Region, a permanent member of the Vatican Synod of Bishops and a former president of Bethlehem University. He was invited here by Father Ulysse Pare, president of Assumption University of Windsor.

The meeting was co-sponsored by the Basilian Fathers of Assumption University of Windsor and the Basilian Fathers of St. Michael's College, University of Toronto.

Dialogue on political, religious level

"There is a dialogue on the political and religious level. The moderate group of Palestinians who accepted the peace talks represents a new and positive phenomenon, despite the unproductivity of the peace talks so far."

Syria clamps down on exit visas

By RON CSILLAG

TORONTO —

"Nobody knows why" Syria has stopped issuing exit visas to Jews, but Judy Feld Carr hopes the policy is temporary.

In fact, Carr, head of the National Task Force for Syrian Jews, says she's been assured by the Department of External Affairs that Canada has raised the matter of travel restrictions for Jews in Syria with high-level Syrian officials within the last two weeks and "is co-ordinating an additional demarche" [initiative] on the issue.

The last exit visa to a Syrian Jew was issued Oct. 22, Carr told *The CJN*.

Since the regime of Syrian leader Hafez Assad relaxed travel restrictions for Jews last April, 2,640 members of the small Jewish community have used exit visas, mostly to go to Brooklyn and its large Syrian Jewish emigre community.

Carr said there are still roughly 1,300 Jews left in Syria and it's not known how many have no intention of leaving.

"There's lots of speculation" over why Damascus suspended issuing exit permits but "no one knows why they did it. No one knows why they do anything," Carr said.

She said Ottawa has raised the issue of Syrian Jewry "many times" in Damascus at the ambassadorial level and higher.

Some leaders of the Syrian Jewish movement in the United States feel Assad's latest move is a signal to President-elect Bill Clinton, who on the campaign trail criticized the administration of George Bush for not taking a hard enough stand on Syria for its involvement in terrorism.

A U.S. State department official told Reuters that the matter has been raised with Syrians "at the highest levels."

Carr said she hopes Syria will honor outstanding exit permits, those issued prior to the latest clampdown.

The *Jewish Telegraphic Agency* reports that Syrian Jews seeking to travel have been permitted to submit applications.

Seymour Reich, head of the Syrian Jewry task force of the Conference of Presidents of Major American Jewish Organizations told JTA that his group has been in touch with the White House and State Department.

One Washington analyst said the Syrians "are looking to leverage their assets to the greatest extent possible." Assad "initially released the Jews to make nice to a president who has been defeated and is leaving town, so he's essentially trying to sell the Jews twice. Since there's a new buyer, there's an opportunity for a new sale."

Carr said the remnants of the Syrian Jewish community are still subject to intimidation and surveillance by the secret police.

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Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

DRACHE — GRYF

Mythology is the source of the name Drache, which means dragon.

GRYF is a griffin, although the surname may be an abbreviation of Gryfice, a shtetl in Poland.

SHAUL

To sound this name is to conjure up an image of a scarf or head covering. In fact, the name is of Hebraic origin.

"Sha-ul" is the Hebrew name of the Israeli King Saul. But the name is an acronym of the ritual slaughterer and teacher who was named Schochet-Lamdan.

BLEICH — WEINROTH

Many surnames were descriptive of the bearer in size (Gross — big, Klein — small), disposition (Frohlich — happy, Traurig — sad) and the color of hair (Goldhar) or eyes (Blauaug — blue eyes).

In this category fall the names of Bleich (pale) and Weinroth (ruddy like wine).

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EXCITING NEWS!

See page 7

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Deadline for applications: January 31, 1993

CJN Exclusive

Itzhak Levanon

Although he turned 48 only recently, Montreal Consul-General Itzhak Levanon has already spent 20 years in Israel's diplomatic service. Levanon began his pre-diplomatic career as assistant to Jerusalem's personnel director in 1969-70 and assistant to Mayor Teddy Kollek on Arab affairs from 1970-72. He joined the Ministry of Foreign Affairs in 1972 and got his first assignment outside Israel in 1973 as a member of Israel's delegation to the United Nations. Fluent in five languages — Hebrew, Arabic, Spanish, French and English — Levanon worked his way up the diplomatic ranks with postings in Caracas, Bogota, and Paris before being assigned to Montreal as consul-general for eastern Canada in September, 1990, where he resides with his wife, Edna, and three children: Yariv, David and Tali. The CJN's David Lazarus sat down with Levanon recently, shortly after he reached the two-year mark of his term.

CJN: *What are your impressions of Montreal and Quebec as compared to other cities where you have been assigned?*

Levanon: I enjoy it very much. This is a very pleasant city, in terms of cultural life, social life. It's very attractive politically too, because of the question of the future of this province. The constitutional problem of Canada [also has] has a certain impact on this province. Thirdly, I met here a very, very nice Jewish community, which really is one of the outstanding communities I have seen in my life. And not to give them a lot of compliments, but this is one of the most sincere communities towards Israel that I have [ever] met. For an Israeli diplomat, a newcomer to this country, it means a lot, when you have [a community which] opens its arms, is ready to receive you, and everything is without any [self]-interest, is totally sincere, candid. It means a lot for any Israeli diplomat. And I am enjoying every moment here in Montreal. The only negative thing is the weather.

CJN: *What has your agenda been?*

Levanon: I'm travelling very often to Quebec City to meet the people of the provincial government. As you know in my function as consul-general, I'm not only limited to the Jewish community, but to the local government, which is the provincial one, and I'm travelling very, very often to Quebec to keep in touch with this government. Besides this, my jurisdiction is all the five provinces of eastern Canada. So I'm travelling not only to Quebec but to the other provinces too, to meet the officials, the premiers, whatever, whenever there is a need.

CJN: *Has anything concrete been accomplished in terms of having Israel's profile raised within the province?*

Levanon: Yes, I would say. On the cultural field, [for example,] we recently projected an Israeli film where we invited the local people and we had a full audience. I'm trying to inculcate Israel's standing on several issues to the local government, whether it be the department dealing with Israel and the Middle East, or the others dealing with other aspects, whether it be the cultural, economic, etcetera. We participated in the book fair, where there was an Israeli kiosk, where people could receive material and books on Israel in every language. We had an economic mission [led] by the minister of international affairs, John Ciaccia, to Israel, with ten representatives of the biggest industries in Quebec. Yes, there is a lot of, let's say, openness. Michel Page, the former education minister, went to Israel and he spent ten days. So yes, we have this kind of exchange of visits and information, and I believe this has had an important impact.

CJN: *What came out of those trips?*

Levanon: On the question of Page, it was a fact-finding mission. He wanted to understand more about what we're doing about integration in terms of education. You know at the time of his trip we had the massive aliyah coming from the Soviet Union, so he wanted to know how in Israel, we integrate them. Because, apparently, they say that they face the same issue [of integrating immigrants] in Quebec. He came back with a lot of feedback from Israel, and I understand from his advisors and colleagues that he was tending towards implementing a lot of what he saw in Israel — except as you know he is no longer the education minister.

With [Ciaccia's] mission, there is one thing that is concrete, but I cannot [yet] divulge it. The most important thing is that Ciaccia was so pleased with this trip, that not only would he like to repeat it, but to go back on a personal visit. And Page was the same. Don't forget we have a lot of ministers in the Quebec government who have visited Israel in the past years.

CJN: *A recent article on Quebec-Israel relations in* L'actualite *referred to the desire of Parti-Quebecois' international relations critic, Francois Beaulne, to see Quebec establish some sort of "delegation" in Israel and vice-versa. What do you think of that idea?*

Levanon: Well, this is the wish of Mr. Beaulne, you know. This is not the first time I've heard of it. I appreciate that Mr. Beaulne would like to see an Israeli consulate in Quebec City, since there are only two consulates there now — the American one and the French one, and each for distinct reasons. So it's a compliment to Israel that Israel is the third country Quebec would like to see there. But we have to be more practical. To open up a consulate means a lot of things, and I believe in today's situation, where we are opening up new offices all over the world, particularly in the former Soviet Union, the chances of opening one in Quebec City — only two hours from Montreal — is not at this stage a high priority for the State of Israel — although I am not ruling out the idea.

[As far as the opposite case is concerned,] I see that Quebec has delegations in Syria, in Cairo, in Rome, and elsewhere. As far as I know, we have not yet received a formal request to open up a Quebec representation in Israel.

CJN: *Would Israel welcome such a request?*

Levanon: We'll cross that bridge when we get to it. I don't know what the Israeli position will be at that time, but so far, there has been no such request coming from the government of Quebec.

CJN: *The* L'actualite *article also noted that Israel is Quebec's main trading and investment partner in the Middle East. What more do you think can be done in that regard?*

Levanon: I think that we can do a lot, for a few reasons. One of them is the cultural affinity beween Israel's over 500,000 francophones, which can help the people of Quebec interested in doing business in French. Secondly, I think we have mutual interests. Canada, Quebec and Israel receive a lot of new immigrants and have to deal with the issue of integration. We can work on this from a business level, in terms of putting into place educational systems, etcetera, on a mutual basis. I believe also there is a complementary market between Israel and Quebec, in terms of Israeli products being introduced into Quebec and vice-versa. If we can invest our efforts on the individual level and not only the official level, we can be more successful than ever before. I know from my contacts that people are eager to see investment in Israel. Today, Israel is the best market for investment. Rentability is very high and people are making a lot of money. Israel is one of the most attractive countries for Quebecers to invest in.

I think the best idea would be to set up a Chambre de Commerce between Quebec and Israel. We used to have it [in Quebec] a long time ago. I don't know what happened to it, but I would like very much to revive it. This institution could give information to the local people here who would like to invest in Israel and vice-versa. We [at the consulate] can also supply such information, but we also have six or seven other domains that we have to deal with and we don't have a big staff. The Chambre de Commerce could supply information on a daily basis.

CJN: *There has always seemed to be an interesting dichotomy within Quebec's sovereignist movement — on the one hand comparing itself in admiring terms to the Zionist movement, but also openly sympathetic to the Palestinian cause. Are the two notions irreconcilable?*

Levanon: [It is true that] they are making the comparison with Israel, but not necessarily with Zionism, in terms of the revival of statehood and language, the revival of a people. So they take the Israeli and Jewish people as an example of coming back to the land and reviving values, language culture, state, whatever. They would like to imitate, and the revival of Israel is a good example to follow.

But if you go down into the daily, political level of the parties and political life in Quebec, sovereignists have had an affinity towards the Palestinian question. They believe that by supporting the Palestinian issue, they can have the automatic support of the Third World, in terms of international politics, and give them the dimension of the international arena.

But basically, from my own experience, I felt that these people are sincere when talking about their affinity with Israel. It is more intense, their affinity with the revival of the Jewish state is far more deep, than their support of the Palestinian issue. [For them], the revival [of the Jewish people] is the example to follow. The Palestinian position is a political standing, which can change tomorrow or the day after. And they changed it, by the way, at the last meeting of the Parti-Quebcois, when they did not invite the PLO representative.

CJN: *But wasn't there some discomfort with comments made by PQ vice-president Bernard Landry, when he compared Jews in the Diaspora with Franco-Quebecers outside the province?*

Levanon: From my discussions with him, I felt that he has a lot of respect for the Jewish community. And that is exactly what I hear from Jewish leaders towards him, as a person. That's his own point of view. I don't think we should deduce general [PQ] policy from one or two sentences or declarations given by Bernard Landry. Landry.

CJN: *How relevant is Quebec, truly, in the eyes of Israel's foreign ministry, in the scheme of things?*

Levanon: During the referendum campaign, outside Canada, only *The New York Times* and Emmanuel Halperin of Israeli television had coverage about the future of Quebec and the referendum and Canada. We believed it was a very important thing for the future of Canada, because Canada is a friendly country, a big country, with good relations with a lot of countries, including Israel. You had 28 million people going to the ballot, and it's important that Israelis understand what's going on in this part of this world. Canada is contributing bilaterally with Israel and regionally in the Middle East, so it was important for Israel to see what's happening in Canada.

CJN: *What are your general impressions of what came out of the conference on Middle East refugees that took place in Ottawa in November?*

Levanon: In practical terms, we only had one of the two days for discussions, because the first time was spent in futile discussions when the Palestinians made an "exercise" by introducing a representative who was not suppposed to be a member of the PNC (Palestinian National Council). Until he declared he was not currently a member of the PNC, nothing started. But even with the one day, we finally reached a sort of consensus in terms of setting up a data bank about the refugees, and in terms of training people. It was very positive. This refugee committee is trying to promote the whole process of peace in the Middle East. Israel decided to have two separate tracks: the Bilateral one — discussing specific items at the bilateral level — and multilateral — discussing the overall Middle East. We are happy that finally, we reached an understanding with the Palestinians and all the Arabs which can permit us to participate. We would like to have our own input and solve the whole issue of refugees, which within this committee means all refugees in the Middle East, many of whom have nothing to do with the Israeli-Palestinian situation. Three hundred thousand Palestinians were also expelled from Kuwait into Jordan.

CJN: *But there seems to be more optimism now about the prospects for Middle East peace, isn't there?*

Levanon: Optimism is not enough. It's not enough to be optimistic. It's not enough to say, fine, I'm trying to do this and I'm trying to do that. No. What we would like to see is obstacles overcome by putting on the table practical mechanisms which can put aside psychological factors, animosity, the obstruction between the societies, in order to discuss freely major issues. You cannot discuss major issues that belong to the destiny and the future of the State of Israel,

[Cont'd. on page 7]

Itzhak Levanon

[Cont'd. from page 6]

if you feel fear, hatred, animosity, and uncertainty. You have to become certain that what you are looking for is a total, full-fledged peace, let's say, which incorporates the element of reconciliation, so I will feel more secure. When I feel more secure, I can discuss more openly, major issues. Otherwise, we cannot reach anything.

CJN: *Have the initiatives by Israel's new government put the onus back on the Arabs and eased the pressure on Israel?*

Levanon: I don't think today anybody has any doubts about Israel's seriousness and about overtures put on the table by the Israelis. [But] the interim self-goverment arrangement was put on the table before the present goverment. Maybe the present goverment is giving a bigger boost, let's say, or it's open. But definitely there are few changes in the approach of this government.

But this is not the major issue. The major issue, if we are talking about the Palestinians, is that Israel is offering something concrete. The question is whether the Palestinians, including those living in Tunis — who are the PLO putting up obstacles — are prepared not to miss an historical opportunity. This is the time where they have to catch immediately what Israel is offering them. If you look in political and historical terms, I don't believe the Palestinians can expect to have a more flexible, a more adequate, a more open government, than the present one. You cannot even foresee it. This is the best government from the Palestinian perspective.

This is why the PLO is nervous. And with good reason, As soon as we reach any agreement with the Palestinians in the territories — any agreement — this will be the beginning of the end of the PLO. Politically speaking it will be out of the game.

CJN: *What are your comments on Israel's announced policy to screen potential olim for the HIV virus? This has appeared to have sparked some controversy because some say it is the right of all Jews — even if ill — to go to Israel by right of the Law of Return.*

Levanon: It is difficult to understand the storm in the glass of water. If I'm not mistaken, the United States of America — the big democracy — has the same requirement. This is just a step of precaution — nothing else than this. Nothing is new with this instruction or decision taken by the State of Israel. [But] to keep things on track, the Minister of the Interior published these instructions. But it was always the fact. If somebody would like to come to Israel — I'm not talking about tourists — and wants to spend more than three months and wants to work, then he should go through medical exams, which today include the HIV test, which was not the case 10 or 15 years ago...I am aware there is disagreement about this [based on the Law of Return argument]. We are not trying to close our eyes. Definitely not. But you have to be aware of the fact that if we would like to preserve the community, you have to take care of the individual. I mean, the principle of preserving the community — the whole community — doesn't mean you are making any discrimination against the individual. These are steps of precaution, and nothing more than this.

CJN: *What are you contacts like with the Sephardic community?*

Levanon: Yesterday I spent the evening with the Communaute Sepharade. I don't make any distinctions in terms of the weight placed on spending time with one part of the Jewish community or the other. Any part of the community that calls me or asks me to come and would like to listen to me, to listen to the voice of Israel, I will always be present.

Congress to ensure leaders back pledges

MONTREAL —

Canadian Jewish Congress (CJC) is starting to crack down on its leaders and active members who do not make an "adequate" contribution or who have not made good on pledges to their local United Jewish Appeal campaign.

CJC chair of the national executive Charles Zaionz announced at the recent meeting of that body that CJC has asked the local campaigns across the country to verify that current CJC national and regional officers, executive members and committee members are "in good standing" with those campaigns.

CJC intends to enforce CJC bylaw 66 (section 43) which stipulates that no person may be elected to these posts unless he or she is in good standing with the local UJA or equivalent campaign.

It reads: "The expression 'in good standing' shall mean that such person shall have made a contribution to such campaign either personally or through a corporate structure which is in all circumstances adequate and that such person shall not be in arrears as at Dec. 31 of any year in the payment of pledges made to such campaign in the previous year or earlier, without the existence of special circumstances approved by the campaign committee of such local campaign."

Charles Zaionz

Determination of what is "adequate" is left to the discretion of that campaign committee. Anyone directly aggrieved by a decision of this committee, and facing removal from a CJC position, can appeal to a committee constituted by the CJC national council. The decision of the latter body will be final and binding on all parties, the rules say.

The "in good standing" provision has been on the books for at least 10 years, said CJC national executive director Jack Silverstone.

Zaionz said the issue has arisen at this time because of a complaint that one national executive member is not complying with the provision.

"It is vital that our leadership set the example [in making satisfactory donations to the central Jewish fundraising drives]," according to Zaionz.

He warned those present that if they contravene the bylaw they will not be allowed to continue to serve on the national executive.

In response to a question on whether a person's ability to honor their pledges has been compromised because of economic difficulties, Zaionz said he hoped the local campaigns will show "good sense and understanding."

Financial hardship, however, did not appear to be a plausible excuse for the delinquent national executive member mentioned, he added.

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ISRAEL GOVERNMENT TOURIST OFFICE

World

Ella, a music teacher who is a recent immigrant from Russia and now teaches music at Mazkeret Batia, demonstrates the electric organ to the Ethiopian children from Hulda. Organ playing is one of the courses at the Community Centre they could choose from. [Debbie Cooper photo]

Ethiopian kids attend education programs with Calgary's help

JERUSALEM —

Close to 300 Ethiopian children are now attending a variety of informal education programs at the Mazkeret Batia Community Centre, linked with the Jewish Community of Calgary. They are transported by bus from the nearby temporary-housing site of Hulda, where they live in mobile homes under difficult conditions. Contact between Hulda and Mazkeret Batia was established in the summer period, and has now been resumed for the regular year.

At the end of November, a large group of the Ethiopian kids, mostly 8-10 years old, came to the centre to get a brief "taste" of the programs from which they can select: electric organ playing, computers, ceramics, folk dancing, English conversation, karate and more. They could select three programs, which they now attend regularly during the afternoon hours.

Each child comes to the centre twice a week. "We are setting an example of reaching out to the Ethiopian children," says David Vindholz, director of the centre. "They have so many needs and are so eager to learn. Mazkeret Batia is fortunate to have such a marvellous facility, which makes it possible for us to share with them."

The United Israel Appeal of Canada had a key role in helping the Ethiopians at the Hulda site and creating the connection with Mazkeret Batia.

Fellowships to aid youth

ALBANY, N.Y. —

Applications are now available for the 1993 Bronfman Youth Fellowships in Israel.

The fellowships, now in their seventh year, offer an opportunity for 25 students entering their senior year of high school to spend five weeks in Israel this summer. Fellows will be chosen on the basis of character, intellectual interests, special talents and leadership qualities. In the competitive selection process, merit, not financial need, is the standard for selection.

While living in Jerusalem, the Bronfman fellows participate in seminars and dialogues with a diverse rabbinic faculty, representing a wide range of Jewish perspectives. They explore Jewish text against the background of Israel's land, culture and customs. In addition, fellows will meet with some of Israel's prominent political and literary figures to examine contemporary issues in light of Jewish history and tradition.

The Bronfman Youth Fellowships in Israel is a program of the Samuel Bronfman Foundation, Inc., of which Edgar M. Bronfman is chairman.

In explaining the purpose of the fellowships, Bronfman said, "Our hope is to open lines of communication among a group of outstanding young people on the major issues confronting the Jewish people, in all its diversity. In that process, we believe, they will discover that there is a common Jewish agenda that transcends the differences among them."

Rabbi Avi Weinstein, the program's director, leads a team of rabbis who represent various branches of Judaism and who serve as the education faculty. "Although Israel provides an inspirational setting, dialogue between faculty and fellows is the heart of the program," said Rabbi Weinstein, former Orthodox chaplain of Harvard University.

The Bronfman Youth Fellowship program begins on July 11, 1993 with a two-day seminar in New York City. The students return from Israel on August 18. All meals will be kosher and Sabbath activities will be in the spirit of the day. All expenses are covered by the program, including round-trip international transportation, room and board, travel in Israel and incidentals.

High school students in the United States and Canada who will be seniors in the fall of 1993 may obtain application forms and detailed information by writing: The Bronfman Youth fellowships in Israel, 17 Wilbur Street, Albany, N.Y. 12202, or by calling 518-465-6575.

Completed applications must be postmarked no later than Feb. 1, 1993. Finalists will be notified March 1 and finalist interviews will be held during the week of March 14. Names of the 1993 fellowship recipients will be announced on March 31.

Mall gets go-ahead

BONN (JTA) —

A controversial shopping mall whose planned construction had been the target of large-scale protests by Orthodox Jews, will be built, after all, over the remains of Jews long buried in an old cemetery in suburban Hamburg.

Hamburg authorities said last week that the chief rabbi of Jerusalem, Yitzhak Kolitz, and the developer, Bull & Liedtke, have reached a compromise that will enable the mall to be built without desecrating the remains of the individuals buried there.

Representatives of the rabbi will supervise the construction work to ensure that the agreement is implemented.

According to the Hamburg authorities, construction plans have been significantly altered in conformity with Jewish religious requirements.

During the Nazi era, the cemetery, which dates from 1683, was desecrated and almost destroyed. But some gravestones and human remains are still to be found in the area.

Bull & Liedtke legally bought the land from German Jews after the war, not knowing it had been a cemetery.

Construction had originally been scheduled to begin in March, but was repeatedly postponed because of demonstrations by members of Athra Kadisha, the Society for the Preservation of Jewish Sites. They came from different countries to protest.

Kolitz visited the site in May. He issued a statement saying the cemetery remains the property of the Jewish community since no Jew has the authority to sell a cemetery.

In June, Hamburg city officials and representatives of the developer flew to Israel to consult further with the rabbi on the matter.

ייִדיש ווינקל
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די מאָדערנע חשמונאים

(לכבוד חנוכה)

פון מנשה אונגער ז"ל

דער סימבאָל פון די מאַקאַבייער איז זייער ענלעך צו אונדזערע מאָדערנע חשמונאים.

אין דער תפילה פון נס חנוכה אין „על הנסים", זאָגט מען: „מסרת גבורים ביד חלשים, ורבים ביד מעטים" — האָסט איבערגעענטפערט שטאַרקע אין די הענט פון די שוואַכע, אַ סך אין צאָל אין די הענט פון די ווייניקע.

ירדן האָבן דעמאָלט, אין די צייטן פון די מאַקאַבייער זיך אַנטקעגנגעשטעלט די גדירות פון דעם סירישן אימפעראַטאָר אַנטיוכוס, כאָטש זיי האָבן געווואוסט, אַז די סירישע אַרמיי איז אַ סך שטאַרקער פון די יידישע גערילאַ־קעמפער. פונקט אַזוי, ווי אַ הייפעלע „הגנה" קעמפער האָבן אין אונדזער מאָדערנער צייט זיך אַנטקעגנגעשטעלט דער מעכטיקער ענגלישער מאַנדאַטן מאַכט אין ארץ ישראל.

מתתיהו, דער כהן גדול פון מודיעין, האָט אָנגעהויבן דעם אויפשטאַנד און האָט געזאגט איבער דער דעמאָלט מעכטיקער סירישער אימפעריע, פונקט אַזוי ווי אונדזערע מאָדערנע חשמונאים האָבן געזאגט, ווען זיבן אַראַבישע מלוכות זיינען אָנגעפאַלן אויף דער יונגער יידישער מדינת ישראל.

ווען מיר לייענען די געשיכטע וועגן חשמונאים אויפשטאַנד אין די ביכער פון די „מכבים", אין די ביכער פון היסטאָריקער יאָזעפוס פלאַוויוס (יוסף בן מתתיהו), אין די ווערק פון פראָפעסאָר קלויזנער „היסטוריה של הבית השני", זענען מיר, אַז יידן האָבן זיך אַנטקעגנגעשטעלט דעם סירישן אימפעראַטאָר, נאָך איידער מתתיהו פון מודיעין און זיינע פינף זין האָבן אָנגעהויבן דעם אויפשטאַנד. יידן האָבן נאָך פריער זיך באַהאַלטן אין די היילן, אין די בערג און פון דאָרט געפירט אַ פאַרטיזאַנען קאַמף מיט די סיריער. אָבער אַנטיוכוס האָט געוואוסט, אַז יידן קעמפן ניט אום שבת, האָט ער אויסגענוצט טאַקע אָט־דעם טאָג, אָנצופאַלן אויף די יידן.

דער גרויסער אויפטו פון מתתיהו איז באַשטאַנען אין דעם, וואָס ער האָט פראָקלאַמירט, אַז יידן מעגן און מוזן קעמפן אום שבת (זע: פלאַוויוס צוועלפטער בוך).

מתתיהו, דער כהן גדול פון מודיעין, האָט געשטעלט מלוכה׳שאַפט העכער פון רעליגיע. ער האָט געזאָגט, אַז פונקט ווי פקוח נפש איז דוחה שבת (צו ראַטעווען אַ מענטשן פון געפאַר איז דוחה שבת), אַזוי איז אויך „פקוח מלוכה דוחה שבת"...

* * *

דער נס פון קריגעלע בוימל, אַזוי ווי ער איז אריין אין דער יידישער געשיכטע, איז אַ סימבאָל פון יידישער קולטורעלער זעלבסטשטענדיקייט און אייגנאַרטיקייט אין קאַמף קעגן אַסימילאַציע.

די יידישע ליכטלעך זיינען הער יידישער פאַקל, וואָס דערמאָנט אונדז אינזינען צו האָבן דעם משך — די דערציאונג פון די יידישע קינדער, אַז זיי זאָלן אָפהיטן דאָס יידישע פייערל, וואָס טליעט אין אונדזערע הערצער...

און לאָמיר דערמאָנען אַ וואָרט, וואָס ווערט געבראַכט אין אַ דרוש ספר, וואָס איז זייער צוגעפאַסט צו אונדזער צייט.

די גמרא זאָגט, אַז „די חנוכה ליכטלעך דאַרף מען אַרויסשטעלן פאַר דער טיר פון איינעמס הויז, אָבער אין אַ צייט פון אַ סכנה — זאָל מען זיי אַוועקשטעלן אויף זיין טיש". חנוכה מיינט אויך חנוך — דערציען. פאַרצייטנס, ווען אונדזערע שונאים זיינען געווען אין דרויסן, האָבן מיר געצונדן דעם נר־חנוכה אין דרויסן — האָבן מיר דערמאָנט דעם נצחון, וואָס מיר האָבן אָפגעהאַלטן איבער די גריכישע אַסימילאַטאָרן, וועלכע האָבן געוואָלט די יידן אינגאַנצן אָפרייסן פון זייער יידישן שורש. היינט אָבער, געפינען זיך די שונאים פון יידישקייט אינעווייניק, אין די אייגענע שטובן. די אייגענע קינדער וועלן פון אונדז אָפגעפרעמדט. דאַרפן מיר דעמאָנסטרירן אונדזער נצחון אין שטוב, זיי דערציען אין הויז, צו זיין באַוואוסט־זיניקע, שטאָלצע יידן.

יאָ, די מאָדערנע מאַקאַבייער אין היינטיקן ישראל זיינען געגאַנגען אין די פוס־טריט פון די אַמאָליקע מאַקאַבייער. אויך אין אונדזער דור איז געשען אַ גרויסער נס, וואָס עס האָבן געזיגט שוואַכע קעגן שטאַרקע, אַ קליינע צאָל קעגן אַ סך. איז לאָמיר האַלטן הייליק און טייער דאָס קריגעלע בוימל. לאָמיר צינדן די חנוכה־ליכטלעך אין די שטובן — דעם סימבאָל פון אייביקן יידישן פייער, וואָס טליעט אין אונדזערע הערצער — דעם יידישן פאַקל פון דער אַלטער, גרויסער און רייכער יידישער קולטור, און זי איבערנעמפערן צו אונדזערע קינדער, זיי זאָלן ווייטער ציען די גאָלדענע יידישע קייט פון אייביקן יידישן פאָלק, פון „נצח ישראל".

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ISRAEL,
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SEEN IT ALL BEFORE,
here is some
EXCITING NEWS!

See page 7

HONORARY DEGREE

French President Francois Mitterrand is awarded an Honorary Doctorate Degree at Ben-Gurion University of the Negev. He is flanked by Ben-Gurion University president, Dr. Avishay Braverman (left) and Prof. Dov Bahat, Rector.

Deportations called politically ineffective though not illegal

By LEORA FRUCHT

JERUSALEM —

Israel's deportation of over 400 Hamas activists was a politically ineffective move although not necessarily an illegal one, said human rights expert Irwin Cotler in an interview with *The CJN*.

The McGill University law professor maintains that Israel could have chosen more effective ways to respond to the recent wave of Palestinian terror. But he called the world outcry against the deportations "hypocritical."

"The UN Security Council does not condemn deportations that are carried out elsewhere," said Cotler. "It has once again singled out Israel for discriminatory treatment."

Cotler maintains that deportations, per se, are not necessarily a violation of international law. "The criteria that determine who is deported must be taken into account. These were not arbitrary expulsions. This is a group that has publicly committed itself to the continuation of terrorist acts intended to advance its aim of destroying the state of Israel."

However, Cotler expressed concern about the removal of the defendants' rights to a hearing. "Whatsoever one may think of Hamas and their acts, part of the price one pays for living in a democracy that abides by the rule of law is that there has to be due process. The removal of the right to a hearing seriously brings into question the validity of the overall process."

He added that the government's hastily enacted order granting the families or lawyers of the defendants the right to appeal their case after they have already been deported is "not enough" in this respect.

He also anticipated that Israel's High Court of Justice would not look favorably upon this violation of due process, and suggested that the court may be closer than ever to quashing a deportation order for the first time in its history. "The judges may find a way to maintain the deportation order, but the vote will be very close," Cotler predicted. "The court takes the issue of due process for the deportees very seriously."

An overturning of the deportation orders would play right into the hands of the Hamas activists, who would regard it as a vindication of their extremist views and acts, he added, comparing such an outcome to that of the acquittal of Ernst Zundel.

Had the Hamas activists been able to have a hearing before the deportation was carried out — as required by law until now — the process could have dragged out for more than a year, noted Cotler. "This delay reduces the effectiveness of expulsion as a tool against terrorism. That is why deportation is ineffective as a remedy. If you're going to conform to the legal requirements it's going to be ineffective. If, on the other hand, you're going to be effective you can't conform to the legal requirements."

He added that the inevitable media coverage of deportations also reduces their value in the fight against terrorism. "What happened here is that people who are part of a movement committed to the destruction of Israel have been converted in the eyes of the world into homeless victims."

He maintains that Israel would have been better off if it had walked out of the peace talks until Palestinians took steps to curb terror attacks. "This would have have put the onus on the Palestinians rather than on Israel — and I think the world would have sympathized with Israel's act," he said. Trying the Hamas activists individually in a military court would also have been preferable to deporting them. said Cotler.

The McGill University professor was in Israel to participate in the first Canada-Israel Law Conference on Human Rights, which he organized.

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At the advent of the year since the passing away of my husband, our father, and our grandfather

Rabbi Baruch Kempinski ז"ל

We would like to send heartfelt blessings of thanks to all those people who have helped us, comforted us and shared in our pain during this year.

To those we have thanked and those we may have inadvertently missed; to our many friends, loved ones, and family; to those many collegues and students of the Associated Hebrew Schools and CHAT; to those many members of the Bnai Torah Congregation; to all of you, we in Jerusalem send a heartfelt thank you.

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Canada

Youth exodus leads to city's decline

BY SHELDON KIRSHNER

THUNDER BAY, Ontario —

"We're building-rich and people-poor," lamented Sid Halter, succinctly summarizing the plight of the dwindling Jewish community in this city of 113,000 on the northwestern shore of Lake Superior.

The consensus here is that the community began to decline in the mid-1960s, not long after the opening of Congregation Shaarey Shomayim, a fairly large, red-brick structure on Grey Street.

Back then, before the amalgamation of Fort William and Port Arthur into a single municipality, Thunder Bay — whose skyline is pierced by giant grain elevators and belching pulp and paper mills — was home to some 75 Jewish families.

Sid Halter

According to Arlene Goldstein, the author of a monograph on Thunder Bay Jewry, Jewish settlement peaked in the 1940s, when more than 100 registered families lived in this city, hewn out of the wilderness of the Canadian Shield. But today, due to attrition and the flight of Jewish youth to bigger Canadian centres in search of suitable marriage partners and greater economic opportunity, the community has been reduced to 32 affiliated families.

Fred Ball, Shaarey Shomayim's Toronto-born president, hastens to add that this figure is deceptive, since, in his estimation, about an equal number of Jewish families are unaffiliated with the shul. Most of the estimated half-dozen Jewish professors at Lakehead University, for example, are uninvolved in communal affairs.

As in all small organized Jewish communities, Jewish life revolves around the synagogue. When Shaarey Shomayim was built, the community was still thriving. It supported a rabbi and a kosher butcher. It boasted of a communal hall where regular social functions were held. Membership in Hadassah, the National Council of Jewish Women and B'nai Brith was not immodest.

"We had a very active community," recalled Bertha (Tootsie) Blumenthal, who, at 82, is one of the oldest, native-born members of the community. "We had all kinds of affairs — a Yom Kippur dance every year, dinners, concerts, plays."

But that special spirit and elan gradually faded. "Nobody could have forecast this decline," said Halter, a consulting engineer whose late first cousin, Sid, was once commissioner of the Canadian Football League. "The decline really started in the mid-1960s, shortly after Shaarey Shomayim was built."

The scion of one of the oldest Jewish families in Thunder Bay, Halter is generally pessimistic about the community's future. "I like to think it will last," he said after an unveiling at the Jewish cemetery, which was consecrated in 1910. "But who'll hold it together if Fred Ball leaves and when I pass away? Today, people are very lethargic. They sit at home. Some of those people will die here. But who will bury them?"

Ball, a microbiologist who's lived in Thunder Bay since 1977, is even blunter.

If current trends continue, he predicted, there will not be an organized community left within a generation. "We're constantly losing people, and virtually no one is replacing them."

One problem is Thunder Bay's geographical isolation. Although Thunder Bay is neat and clean, with enviable cultural facilities, it inspires a sense of remoteness. The nearest Jewish community, Duluth, Minnesota, is 300 kilometres away. Winnipeg lies about 600 kilometres to the west. Toronto is some 1,600 kilometres away. "My parents were devastated when I moved here 40 years ago," said Dorothy Safir, a retired teacher from Dundalk, Ontario. "It was the other side of the world."

"Jews tend to gravitate to big cities," Ball noted. He is quite certain that even his own children, Naomi, 16, and Joshua, 19 (a York University student), will ultimately leave. "Thunder Bay is too small and there is too much to see elsewhere," observed Naomi, who's practically the only Jewish teenager in Thunder Bay today.

Not everyone, however, agrees that time is working against the community.

"Where there's life, there's hope," said Saul Laskin, the first mayor of Thunder Bay after its incorporation in 1970. "With good leadership, the community can continue. They have to roll up their sleeves and work at it." (Interestingly, Laskin, whose late brother, Bora, was chief justice of Canada, lives in Toronto today.)

Howard Partnoy, the only Jewish journalist on the staff of Thunder Bay's daily newspaper, the *Chronicle-Journal and the Times-News*, argues that the community's potential for growth should not be discounted. If, for example, new government offices were established in Thunder Bay, Jewish civil servants and their families could be expected to invigorate the community, said Partnoy, who puts out Shaarey Shomayim's newsletter.

But Partnoy's optimism may be misplaced.

Ball, who's been synagogue president for the past 12 years, cited a litany of woes:

•Thunder Bay has not had a fulltime rabbi since the mid-1970s. "The common belief is that we can't support a rabbi," Ball said. "But I believe that if you want something badly enough, you get it."

On major holidays, visiting rabbis conduct services. Otherwise, congregants lead minyans from September to June on Fridays. "God takes a vacation in summer," quips Ball.

•Shaarey Shomayim is badly under-utilized. "I find it unbelievable that such a big building was put up," remarked Ball. Currently, there is a debate going on the merits and demerits of selling the edifice and buying a smaller one. Oren Safir, a 65-year-old congregant whose late mother's family was apparently one of the first Jewish families to arrive in Thunder Bay, has no doubt as to its eventual fate. "It's inevitable that the shul be will sold."

•The mikvah, supposedly the only one between Toronto and Winnipeg, is rarely used nowadays.

•The last Jewish wedding took place five years ago.

•There are Talmud Torah classes, taught by volunteers, but class sizes have steadily fallen.

•Major Jewish organizations, such as B'nai Brith, no longer operate in Thunder Bay.

•The communal hall was sold to the German-Canadian Association long ago.

"All that's left today is the synagogue and the cemetery," Blumenthal said. "The community has deteriorated. It's a shame."

Howard Partnoy

* * *

In the early 19th century, when Fort William was a hub of the North American fur trade, the occasional Jewish trader would pass through here.

But the first permanent Jewish settlers did not arrive until the late 1890s, and were often poor, according to Lise Hansen, the author of a 1977 University of Manitoba MA thesis entitled *The Decline of the Jewish Community in Thunder Bay: An Explanation.*

Many of the Jewish pioneers were laborers. Some were homesteaders. Still others were shopkeepers, merchants and small businessmen. There were very few professionals among their ranks.

By 1910, upwards of some 340 Jews lived in Fort William and Port Arthur, according to the Thunder Bay Multicultural Association.

They arrived from Eastern and Central Europe, as well as from England. Hansen says that the original settlers formed a close-knit community that resembled the shtetl.

Blumenthal, a retired sales clerk, says her father, David, settled in Thunder Bay in 1909, and was employed by the railroad. "He was just a regular worker in the yards."

Halter, a consulting engineer in his 60s, says his father immigrated from Britain; his mother from Czarist Russia.

Safir's mother, Annie, came from England in 1906. "Her family was one of the first in Thunder Bay," says Safir, a 65-year-old chiropracter.

Laskin was mayor of Port Arthur from 1962 to 1970 and then the first mayor of Thunder Bay. His parents, Max and Bluma, who hailed from Russia and Latvia respectively, settled in Thunder Bay around 1906. Max Laskin was a farmer and then a wholesale peddler, selling chickens, eggs and cheese from a buggy, mainly in the East End, where many Jews initially resided.

Bertha (Tootsie) Blumenthal

Arguably, the Laskins were the most illustrious Jewish family Thunder Bay ever produced. Saul, their youngest son, was Thunder Bay's only Jewish mayor, while Bora, the eldest, was appointed chief justice of the Supreme Court of Canada in 1973, the first — and so far only — Jew to hold that position.

Blumenthal lived across from the Laskins. "I used to walk to school with Bora. He was a very nice fellow. He used to go with my girlfriend. We all chummed around together."

From the outset, the prospect of employment brought Jews to Thunder Bay.

"You go where there's a job," observes Goldstein, a provincial civil servant who was born in Crow's Nest Pass, Alberta, and has lived here since 1969. Goldstein's husband, a New Yorker, teaches at Lakehead University.

Ball, the 47-year-old president of Congregation Shaarey Shomayim, settled here for one reason — "a job." Ball, who works in a government laboratory, was teaching at Western Kentucky University, but left after becoming disillusioned with "the politics of university life."

He and his wife, Judy, a speech pathologist, arrived here in 1977. "We didn't know anything about Thunder Bay," acknowledges Ball, whose father anglicized his name to avoid overt discrimination. "We didn't know anyone."

Partnoy, special editions editor of the *Chronicle-Journal and the Times News*, settled in Thunder Bay about 10 years ago with his Dutch wife, whom he met on an Israeli kibbutz.

Partnoy, a Torontonian whose mother, sister and half-brother live in Israel, was the Lindsay, Ontario, bureau chief of the *Peterborough Examiner*. Finding that he had little time for his family, he went to work for the *Dryden Observer*, a weekly.

"At one point, two out of four reporters on the staff were Jewish," he recalls.

When opportunity knocked, Partnoy, 44, took a job in Thunder Bay. It has given him professional satisfaction, a relatively reasonable salary and, of late, excellent hours.

There is agreement that, in a place like Thunder Bay, you have to stretch yourself to be actively Jewish.

"In Toronto, somebody else would make a Chanukah party, or build a sukkah. Here, we're the 'somebody else'," says Ball.

He adds, "Thunder Bay has taught me, as a Jew, that if you want to raise your children Jewishly in a small community, you can't take your Judaism for granted. It has been a great challenge for Judy and I to raise our kids as strong, confident Jews. And I think my kids have an excellent sense of who they are."

"Whatever you want to do Jewishly, you do yourself," says Goldstein. "You have to provide it yourself."

Partnoy concurs.

"Your presence counts and really matters, unlike in a big community. The term 'minyan' here really means something."

According to Ball, there are no Orthodox Jews, "with a capital O," in Thunder Bay. Most Jewish families do not observe kashruth, but four or five, like the Balls and Murray Harris and his wife, do keep kosher homes.

Ball usually buys his supplies in Toronto. "At the odd time, we'll pick up kosher chickens in Duluth." (Duluth, Minnestoa, is the nearest town with a substantial Jewish community).

Harris, a retired high school music teacher, imports meat and challah from Winnipeg, a seven-hour drive from Thunder Bay.

Fred Ball

Station offers an apology for remark stereotyping Jews

By PAUL LUNGEN

TORONTO —

The FAN all sports radio station has issued an on-air apology for remarks made by one of its morning hosts that Canadian Jewish Congress said stereotyped Jews.

The apology was made recently by the same broadcaster who, during the Blue Jays' pennant race in mid-September, complained that parking lot owners in the vicinity of the SkyDome, like "Larry Schwartz," were charging too much for parking.

In his apology, broadcaster Joe Bowen said, "I understand that when ending my remarks by creating a fictitious name for a possible parking lot owner, I offended people.

"Some felt I was perpetuating an unfortunate Jewish stereotype by linking high profits with a name that might have been associated with a particular community. To our listeners who felt that way, I apologize. The name I used was a figment of my imagination and I did not intend to offend anyone or to convey any racial generalization or stereotyping. In a cosmopolitan city like Toronto, with so many communities of interest, it is important that we are sensitive to these issues — more sensitive than I was that morning."

Congress' Ontario chairman of community relations, David Satok, responded to the apology by saying that "while we are gratified that the apology has been made, it's too bad it was so long in coming.

"Hopefully this can act as a model for the other radio and television stations. The Jewish community will no longer bear the brunt of offensive stereotyping."

Congress had been calling on radio station CJCL (The FAN) to broadcast an apology but the station's parent company, Telemedia Communications, resisted that approach.

That prompted Congress to file a letter of complaint with the CRTC, suggesting CJCL had violated broadcast regulations that bar abusive comments "likely to expose an individual or group or class of individuals to hatred or contempt on the basis of race, national origin or ethnic origin."

Satok said that as a result of the apology, "we will be informing the CRTC that we are satisfied that this issue has been resolved to our community's satisfaction."

He contrasted the time it took for CJCL to offer an on-air apology (about three months) with talk show host Dini Petty of Toronto television station CFTO, who apologized one day after using the name "Hymie" to refer to husbands who misappropriated a couple's joint funds (CJN Dec. 3).

The News in Brief

Japanese role sought

TOKYO — Foreign Minister Shimon Peres has invited Japan to play a greater economic and diplomatic role in the Middle East.

Peres said he hopes to "normalize relations" with Japan through agreements to eliminate double taxation, encourage joint ventures in science and technology, and improve bilateral trade.

Israel would like to attract investment from major Japanese banks and corporations, some of which are already involved in the Middle East in areas such as transportation, communications, energy and water desalination.

* * *

Bush asked to free Pollard

JERUSALEM — Lawyers for Jonathan Pollard, who was sentenced to life imprisonment in the United States seven years ago for spying for Israel, have reportedly asked President George Bush to commute Pollard's sentence to time already served and to free him.

Amnon Dror, head of the Israel Public Committee to Free Jonathan Pollard, confirmed the request, saying it is hoped Bush will do so before he leaves office January 20.

Following unsuccessful appeals, Bush is Pollard's last resort.

* * *

Egoz victims laid to rest

JERUSALEM —Three decades after their deaths, 22 clandestine Moroccan Jewish immigrants from the ship Egoz were buried in a simple, moving ceremony on Jerusalem's Mount Herzl on Monday, as their families and the nation looked on.

"Here before us lie those who paid the price for the [Zionists] dream with their bodies and lives," Prime Minister Yitzhak Rabin said. "They are the soldiers and commanders of Jewish heroism in our generation."

The coffins were driven to Mount Herzl in the afternoon in a long motorcade from an army base where they were held since being airlifted here from Morocco earlier this month.

* * *

Coat thefts in shuls

JERUSALEM — Call it the great coat rip-off

The haredi daily — *Hamodia* — reported that Jerusalem synagogues have been hit by a coat-theft plague.

"A plague of coat-theft has occurred recently in Jerusalem synagogues," the paper reported. "Worshippers who went after prayers to take their coats were shocked to find that a wicked hand had made the coats disappear."

One haredi source asked about this "plague" said it is a seasonal occurrence. "This is nothing new," he said. "Every year about this time winter overcoats are stolen from synagogues." He said the coats cost between $160 to $200 apiece.

* * *

Wallenberg centre

MONTREAL — Nobel Peace Prize winner Elie Wiesel, former Swedish deputy prime minister Per Ahlmark, Russian Jewish Federation president Mikhail Shlenov and law professor Irwin Cotler are co-chairs of a new international human rights centre named after Raoul Wallenberg and headquartered in McGill University.

The centre will be concerned with determining what happened to Wallenberg after his arrest by the Soviet army in Budapest at the end of World War II, as well as with advocating for consistent standards of international humanitarian law.

* * *

Israeli Immigration to Canada Up

TORONTO — Immigration to Canada by Israelis rose sharply in the period from 1988 to mid-1991, recently released figures from Statistics Canada show.

Numbers culled fom last year's census reveal that 16,770 Israelis immigrated to Canada from January, 1988 to June, 1990.

Of those, 10,290 settled in Ontario and 4,660 in Quebec, with the rest going to other parts of the country.

Those figures show a marked increase in Israeli immigration to Canada over some previous years.

The 1986 census showed that 12,570 Israelis came to live in Canada during the mid-1980s, while the 1981 headcount tallied 11,140 immigrants from Israel in the years from 1978 to 1981.

Apart from Quebec and Ontario, the 1991 census shows the following breakdown for where Israelis have settled in Canada: British Columbia, 825; Alberta, 660; Manitoba, 195; Saskatchewan, 60; Nova Scotia, 25; New Brunswick, 20; Prince Edward Island, 15; Newfoundland, 10; Yukon and the Northwest Territories, none.

Rabbi knifed in N.Y. attack

NEW YORK — An elderly chassidic rabbi was stabbed in the stomach last week in what police are calling a bias incident.

Rabbi Shaya Apter, 62, was walking near his one-room synagogue on the Lower East Side of Manhattan when an Hispanic man lunged at him with a knife.

Noting that the rabbi was not robbed and was dressed in chassidic clothing, the crime was being investigated as a bias incident.

Apter's stabbing was one of five anti-Semitic incidents that occurred in New York in two days. Early Sunday morning, three Jewish teenagers were harassed by a group of nine white men in Boro Park Brooklyn. One of the Jewish teens was pulled out of his car and punched in the eye, as the attackers yelled anti-Semitic remarks.

Also early Sunday, a white woman in Staten Island ordered her dog to attack a passing Jewish man. He fled unharmed. But in another attack on Staten Island, a 15-year-old girl walking her dog "had her dog attack" a 15-year-old Jewish youth. The boy fell and the girl kicked him in the head, the sergeant said.

The fifth incident involved anti-Semitic and anti-gay graffiti found by a housing officer on Roosevelt Island.

* * *

'Second-class' citizens

JERUSALEM — The vast majority of the country's 800,000-strong Arab community still do not consider themselves full-fledged Israelis, according to the findings of a recently-conducted survey.

Only 1.5 percent of those interviewed described themselves as Israelis in a section of the poll relating to nationality, although 26.6 percent said the term Israeli Arabs best defined their national identity.

More than 23 percent described themselves as Arab citizens of Israel, more than 16 percent as Palestinians in Israel or Israeli Palestinians, 10 percent as Arabs, 7.7 percent as Palestinians and the remainder by their religious or ethnic background.

* * *

Poll shows hatred of Arabs

JERUSALEM — Only a few hours after Knesset education committee chairman MK Avraham Burg retracted his charge that racism here could be compared to that in Germany, the Education Ministry released a four-year-old survey that showed 40 percent of high school pupils expressed hatred of Arabs.

The pupils werer asked, "Do you hate Arabs?" Among secular pupils, 28 percent in academia institutions answered "Yes, all," or "Yes, most."

Fifty percent of respondents in vocational schools agreed, as did 10 percent in kibbutzim and 25 percent in moshavim.

Among state-religious pupils, 50 percent of pupils in academia schools, 75 percent in vocational schools, 31 percent in kibbutzim, and 53 percent in moshavim, answered affirmatively to the question.

* * *

Paintings by Holocaust victims

AMSTERDAM — An auction of eight paintings by Felix Nussbaum, an artist who died in Auschwitz in 1944, has fetched over $500,000, four times more than had been estimated.

The paintings were put up for sale by Lucas Kok, a carpenter. Kok, who was born after the war, had inherited the paintings from his aunt, who had been a neighbor of Felix Nussbaum's parents. They had settled in Amsterdam after leaving their native Osnabruck, in northwestern Germany, after Kristallnacht, Nov. 9, 1938.

The neighbor said they had donated the paintings to her when they were about to be deported in 1942. They perished in Sobibor.

* * *

War crimes trials urged

LOS ANGELES — The Simon Wiesenthal Centre has endorsed plans discussed by the United States and France to put on trial those suspected of war crimes in Bosnia.

"The unfolding tragedy in the territory of the former Yugoslavia has provided instances of violence against innocent civilians that demand international action, including trials such as those that were conducted by the Allies at Nuremberg, which began in 1946 in occupied Germany," said Rabbi Abraham Cooper, associate dean of the Centre.

Nazi hunter Simon Wiesenthal sent a personal plea to president-elect Bill Clinton to "put the people of Bosnia high on your priority list [and] to engage yourself actively in finding a solution to a great human tragedy that finds innocent civilians in concentration camps and women and children murdered daily with no end in sight."

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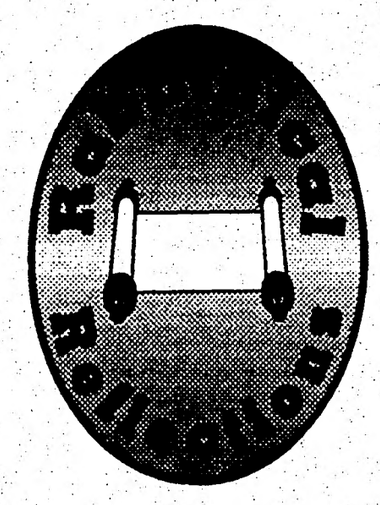


By RABBI DR. ALLAN M. LANGNER

In Scripture it is recorded that prior to the descent of the great deluge, the earth became corrupt. It was filled with "hamas."

The term "hamas" is rather uncertain. Ordinarily it is translated as violence or crime.

Yet, in the Hebrew language, violence and crime are denoted by other words.

Our Sages stated that "hamas" betokens stealing that which is less than the value of the smallest coin," such as a penny in our currency.

This moves one to ask, what manner of corruption is it, when people are guilty only of such petty thefts? Surely there is no court anywhere that would punish anyone for so trifling a matter?

There, however, is the rub. The earth became corrupt in circuitous ways. The people of that age were not ordinary malefactors or miscreants.

According to the Sages, they did not commit capital crimes, such as murder, robbery and the like. On the contrary, they were law-abiding citizens. These people adhered to the letter of the law, but violated its spirit.

They were constantly manoeuvring, manipulating, scheming, attempting to "get around" the law. In short, they were the "wheeler-dealers" of ancient civilization.

That is the meaning of "hamas," by which the earth became tainted with corruption.

This interpretation serves as a poignant reminder that evil in our midst does not arise out of gross criminality.

Each state, including autocratic and totalitarian ones, deals firmly with murderers, brigands and criminals of all stripes. The presence of thieves does not make for a dishonest society.

The great peril to civilization stems from those who manage to stay on the right side of the law, but the wrong side of justice; those whose conception of ethics and fairness does not extend beyond that which is required by law.

They observe the statutes in the books, but nothing more. Such individuals, in talmudic terminology, "would be adjudged guiltless in human courts, but guilty in the eyes of heaven."

Observance of the law is not to be equated necessarily with virtuousness. The absence of a police record is not sufficient proof of ethical character.

Who was it who said, "Most scoundrels never do get to be put in prison?" The generation of the Flood obeyed the law, but operated viciously and maliciously in those realms untouched and ungoverned by law.

Such individuals brought about the condition of "hamas" — spiritual and lawful corruption — which caused the disintegration, and precipitated the collapse and dismemberment, of the society in antiquity.

It is for us, therefore, to bear in mind that the crucial areas of living are precisely in those spheres outside the law.

For example, the law can compel you to pay taxes, but it cannot force you to contribute to charity. What would happen if people observed only the law, where nothing was given to chartitable causes?

Consider how many institutions, vital services, needy persons would suffer irreparably if there was no generosity, no liberality, no magnanimity.

Similarly, the law can oblige someone to support his aged parents, but it cannot order him to display filial respect and love.

There are many senior citizens in homes for the aged, who receive regular cheques from their progeny. Yet, how many would gladly trade any or even all the cheques for regular visits from their offspring?

Thus it is that the law can prosecute anyone who tampers with or violates any of the ordinances of the state. But it cannot prevent anyone from being mean, cruel, unprincipled and unscrupulous, so long as he is within the bounds of the law.

A just society never emanates from just laws, only just people. The crucial areas of living are in the realms outside the law.

The purpose of religion is to create and develop an ethical sensitivity, whereby kindness and compassion will be manifested irrespective of law.

Corruption, therefore, is not necessarily a direct consequence of overt crime.

It comes about when citizens may be quite circumspect in matters pertaining to rules and regulations, but no more.

A people, to survive, must be permeated with an element of compassion and kindness. Without it, the condition of "hamas" prevails, that of spiritual and lawful corruption, which once brought about total disaster.

(Rabbi Dr. Allan M. Langner is rabbi emeritus of Congregation Beth-El, Town of Mount Royal, Quebec.)

Kiev shul service first since 1925

KIEV —

Thousands of Ukrainian Jews gathered this past Sabbath for the first service held in the main Kiev synagogue since it was taken over by the Communist authorities in 1925 and turned into a puppet theatre.

"Many of us remember being told by our parents about how they used to come here," said Yefim Kivitsky, 66, as he stood in the foyer of the imposing violet brick building.

"Who could have imagined this, even five or six years ago? If you so much as approached a synagogue you were put on a black list, or even lost your job."

The Kiev authorities last month allowed the Lubavitcher community to use the building jointly with the puppet theatre, a long standing institution in both Russia and the Ukraine.

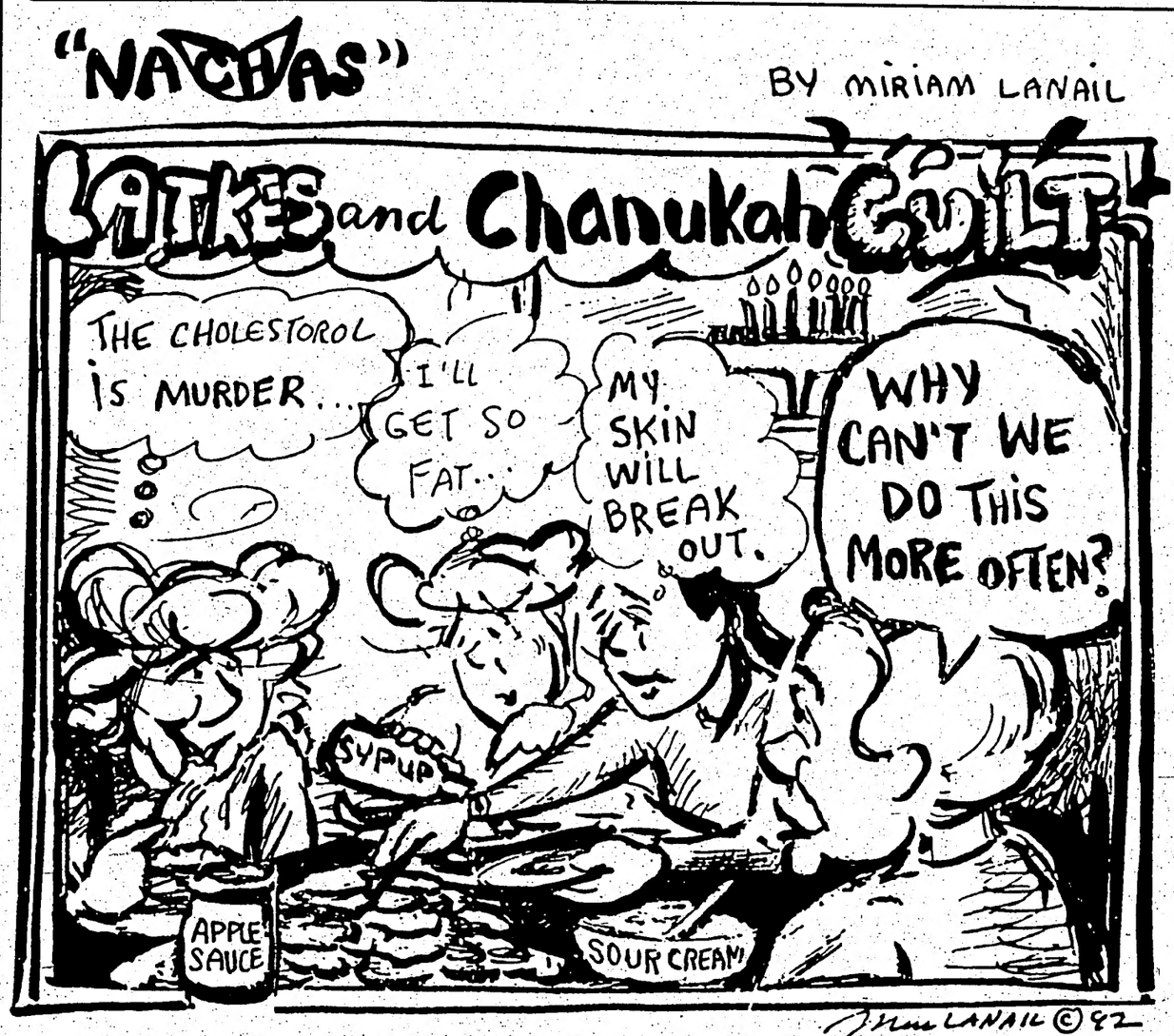
Rabbi Berel Karasik, Chief Rabbi of the Ukraine, commented: "This is a holiday for the Jewish community of Kiev. Finally, after over a half a century, this great centre of communal life will again he filled with prayer and Jewish learning."

Rabbi Karasik, 55, was born in Russia. His family immigrated to Israel in 1948. He returned as an emissary from Ezras Achim Lubavitch in 1989, and was appointed Chief Rabbi by the Ukrainian government in 1991.

Rabbi Karasik noted that President Krouvchuk of the Ukraine was instrumental in returning the synagogue to Lubavitch. "We owe him a great deal of gratitude." Rabbi Karasik adds that the mayor of Kiev was also helpful in the recovery of the synagogue.

Workmen restored the synagogue to its glory and it will soon be alive with the sounds of students learning at the upcoming opening of the Mercaz Gutnick Yeshiva.

This synagogue is the second now functioning in Kiev.



Front Line

Labor government asks people to re-think views

By YESHAYAHU ANUG

Just look at the news items of one single December day, the 8th: U.S. Marines land on the media-held beaches of Somalia to feed millions of dying people. Endangered UN convoys withdraw from and then return to the ghost-town of Sarajevo, where the carnage continues unrestrained. Hundreds die in bloody clashes between Hindu and Muslim fundamentalists in India. In Moscow's parliament President Yeltsin is defeated by a reform-hostile alliance of Neo-Communists and Rightists. The eventful day ends in London, where a grim minister informs the nation that Charles and Diana have decided to separate. This last item gets media priority worldwide; even on Israel's radio main evening news program.

It was a warm and sunny day in Israel and also the fifth anniversary of the intifada. General strikes in the territories and in East Jerusalem and curfews in the Gaza Strip, where security forces are after the Hamas killers of three Israeli soldiers. Three young Palestinian stone-throwers are shot. And in snowy Washington the Arab delegations at the peace talks celebrate the anniversary by taking the day off.

1992 was a year of many tragedies. Nearly all of them, as well as the international community's inability to help, were shown live on our television screens. Never before were we as informed about other people's misfortunes and about our own troubles. The educated news-consumer had every opportunity to assimilate fresh information, to update his knowledge and perhaps even to modify some of his views. What 1993 and the following years will do to the world cannot be foreseen, but it looks as if the outgoing year will be remembered as the one which has affected many ingrained opinions. Rulers and ruled alike witnessed the breakdown of many concepts and taboos.

This column attempts to cover the ongoing story of Israel in the rough environment of the Middle East without ignoring the broader world scene by which it is so closely affected. Paradoxically, in contrast to the great convulsions in the outside world, where problems offered almost no hints for solutions, the outgoing year has proposed to Israel a tortuous way out of its own impasse.

Yeshayahu Anug

This is an entirely new feeling for everyone to experience here, but it is still not easily accepted by many. Rethinking requires a lot of realistic introspection, a great deal of courage to take calculated risks.

During the first half of 1992 the economic and external policies of the former government were clearly approaching their rejection by the voting public. But the result of the general elections showed no less clearly that only a small majority of the electorate that had dislodged the Likud knew what it wanted from the incoming alternative.

The new government's survival depended throughout the full second half of the year on the continuous support of the two smaller parties, Meretz and Shass, whose general concepts on many vital issues could not be farther apart. In fact, only the apparent readiness to go along with the peace process provided some glue to the uneasy partnership.

Thus, a disturbing feeling of internal discomfort impaired the stability and freedom of action of the Rabin government, to what one must also add the differences within the Labor party itself. All this explains the slow progress on all sectors.

Some of these difficulties would be eased if the small majority which this government commands now in the Knesset were to be strengthened by the co-option of the Ashkenazi Haredi party at the high cost of concessions to their demands. But any other enlargement of the coalition — there were some rumors that this too could happen — may well mean the practical standstill of the peace process, which would be an even higher price to pay.

On the external level too, the future of Rabin's present strategy depends on the willingness of the incoming U.S. administration to play a decisive role in the steering of the Mideastern peace process and even then on its ability to devote enough attention and energy to what will in any case be only one pressing issue on its crowded agenda.

Meanwhile, the Israeli public is being exposed to an involuntary process of political re-education. It is not orchestrated by government manipulation as some people seem to believe, but the result of the eye-opening events themselves. The government can only be credited (or for that matter criticized, by its opponents) for tolerating an atmosphere of unprecedented openness and debate.

Its down-to-earth, non dogmatic statements on complicated issues and its less restrictive information policy contributes greatly to a sense of realism which slowly — and not without harsh polemics from the rightist opposition — penetrates ever larger sectors of public opinion, leaving only the very unredeemable untouched.

All this was obvious during the first half of the month when Israel was reminded that the Arab upheaval, the Intifada, was by now five years old and has, with all its ups and downs, managed to keep the Palestinian issue in the limelight of a world which was not short of much greater dramas. The anniversary was a natural occasion for the output of a flurry of statistical data of which only some figures should be mentioned here.

For example, that during the period 48 Israelis, military personnel and civilians, were killed in the terrorism and 63 within the green line. That 1,525 Plestinians have lost their lives — of whom 745 by Arab hands. Or that during the same period tens of thousands of Palestinians have gone in and out of Israeli detention camps and prisons. If by comparing these contrasting numbers of casualties one is tempted to conclude that Israel has clearly had the upper hand in this bloody confrontation, one will only delude himself.

Casualties in warlike situations don't much affect the loyalties of fighting societies as long as the causes for which people die seem to make the cost in human lives unavoidable and thus acceptable. But now, both communities are tired after five years of pointless struggle and no winners can be declared. It is a fact, that neither the Arabs nor the Israelis have succeeded — the ones to put an end to the Israeli occupation, the others to break the Arab will to resist it. This leaves them no option but to negotiate separation as the one way out of the senseless bloodshed. How to do it is still the largest question mark.

This then is the concluding message of 1992. As recent surveys show, it is not undisputed here. The recent atrocities perpetrated by the Islamic Hamas have profoundly shaken public opionion. The extraordinary and harsh measures taken by the security forces to disable that fanatical organization and at the same time to stem intercommunal violence at the instigation of Jewish fanatics were inevitable. But will common sense that says that the peace process must go on even under the most adverse psychological circumstances, survive the current waves of violence? Rabin hopes so and asked Israelis to bite their lips and go on trying.

Parties 'inching' towards Mideast peace

A variety of obstacles are yet to be overcome

By DAVID H. GOLDBERG

The recent first anniversary of the Madrid peace conference offers an appropriate opportunity to reflect on what has transpired over the past year, and to perhaps do some cautious crystal ball gazing about what the future holds for Israel-Arab relations.

All of the regional participants — Israel, the three "frontline" Arab states (Syria, Jordan and Lebanon), and the Palestinians — came to Madrid last October with certain pronounced reservations. And yet the very act of act of convening the Madrid conference, and of initiating the unprecedented two-track process of direct bilateral and multilateral negotiations that ensued from it, was widely viewed as a watershed in the contemporary history of the Middle East.

Since Madrid, the process of negotiations has not been smooth or easy. Along the way there have been numerous procedural and substantive obstacles to overcome.

The June 23 elections in Israel had a catalyzing affect upon the negotiations. Throughout the 100-day election campaign the Labor Party leader, Yitzhak Rabin, pledged to adopt "a new set of national priorities" from that of the incumbent Likud-led coalition government.

Most important, Rabin promised to place greater emphasis than had the Shamir government on reaching accommodation with the Palestinians and the neighboring Arab states. At the same time Rabin assured Israelis that such accommodation would not come at the expense of their national security.

Literally within days of its election Israel's new government moved to implement a wide range of policy changes designed to persuade the Arabs of Israel's overwhelming desire for peace, and to give new impetus to the negotiating process.

The last few months have witnessed the first glimmer of positive Arab response to Israel's gestures of good faith. Israel's Foreign Minister Shimon Peres accurately described the sixth round of bilateral talks as "the best 14 days ever" in Israel-Syria relations. And there is a genuine sense of accomplishment over the agreement in principle between Israel and Jordan on the terms of a bilateral peace treaty.

However, despite these important achievements there is still tremendous work to be done to bridge critical gaps between the negotiating parties.

There is still a fundamental gap between the two sides over the nature and scope of administrative authority to be transferred to the Palestinian Self-Governing Authority (PSGA) in the five-year interim phase of autonomy in the West Bank and Gaza Strip.

From Israel's perspective, in the interim phase the PSGA must be limited to a small elected "administrative council" that will be granted responsibility over most aspects of daily life in the territories, affecting everything short of foreign policy and most aspects of internal security.

By contrast, the Palestinians demand the right to elect a 180-member "legislative council" to which all legislative powers and authority would be transferred immediately. Israel's attempt to resolve this dispute by recommending the formation of a broader "executive administrative council" has apparently been rejected by the Palestinians.

Israel considers these Palestinian demands to be excessive and unconstructive. They appear to constitute an attempt by the Palestinians to effectively skip over the interim phase of autonomy and deal directly and immediately with the question of the final status of the territories — which from the Palestinian perspective can only be an independent state.

Yitzhak Rabin and the majority of Israelis have a long term vision of peace with the Palestinians. They view it as the end result of an incremental process of mutual confidence building. To ignore the interim phase of autonomy and move directly to a consideration of the final status of the territories is viewed by most Israelis — including some liberal members of the current governing coalition — as premature and potentially destructive.

The recent upswing in Palestinian violence in the territories does little to enhance Israel's confidence that the Palestinians are finally ready to "buy into" the negotiating process. This concern is exacerbated by the obvious disputes among members of the Palestinian delegation, primarily among Palestinian "insiders" and PLO "outsiders," as well as ongoing violent power struggles between the PLO mainstream and radical terrorist factions and between the PLO and Muslim fundamentalist forces inside the Palestinian movement.

At the same time, Israeli officials remain cautiously optimistic that reason and pragmatic self-interest will ultimately prevail among the Palestinians.

Despite some hopeful signs Israel and Syria remain stalemated over a number of critical factors.

Syria continues to demand total Israeli withdrawal from the Golan Heights as the precondition for any peace agreement. Recent polls indicate that about 50 percent of Israelis support Prime Minister Rabin's offer to accept the possibility of some redeployment of forces on the Golan within the context of a comprehensive peace settlement guaranteed by "outside" (i.e., U.S.) forces.

At the same time, the vast majority of Israelis oppose absolute withdrawal from the Golan because of the threat such would pose to national security. As Rabin said recently in the Knesset: "We are speaking of withdrawal on the Golan Heights, not from the Golan Heights."

A second area of disagreement relates to the precise quality of peace Syria is prepared to offer Israel. Throughout the negotiating process Syrian officials have spoken only of a vague "peace agreement" with Israel rather than a formal peace treaty implying the full normalization of all aspects of bilateral relations.

In response to growing international pressure for greater clarification, some Syrian spokesmen have used the term "total peace" in describing their desired relationship with Israel.

However, many Israeli officials remain sceptical for at least two reasons: first, because Damascus continues to make the granting of "total peace" conditional on total Israeli withdrawal from the Golan; secondly, because Israel has yet to hear any accommodative words directly from the only person who matters in Syria, President Hafez Assad.

To the contrary, as reflected in his recent interview with *Time* magazine, Assad avoids Rabin's call for a summit meeting and continues to offer Israel only partial peace in return for a total Israel withdrawal from the Golan Heights — at the same time as he equips his army with SCUD missiles purchased from North Korea.

A third disagreement impeding progress between Israel and Syria relates to Lebanon. Israeli officials contend that Damascus must accept the lion's share of the responsibility for the recent wave of Hezbollah violence against Israeli targets in southern Lebanon and in northern Israel.

It is argued that Syria either directly ordered this violence or is at least guilty of not using its overwhelming military presence in Lebanon to disarm the radical fundamentalists. The question of Syria's effective control over Lebanon is inseparable from all other aspects of the Israel-Syria bilateral relationship.

In the final analysis, there are obviously still many procedural and substantive obstacles to overcome in the Middle East peace process.

At the same time, it is equally important to recognize the important strides in the right direction that have been taken in the last year alone, since the Madrid conference. Though still subject to various frustrations, an unprecedented process of direct dialgoue between Israel and the Arabs has begun.

Indeed, as demonstrated by the efforts taken to not permit the violence in Lebanon to disrupt the negotiations, the "Madrid process" has now taken on a dynamic of its own in which all of the parties have a stake.

In the Middle East, progress toward peace should be measured in inches rather tham miles. Though Israel and the Arabs have to this point barely moved two inches forward, increments and occasionally frustrating progress is preferable to no progress at all.

(David H. Goldberg is director of research and education for the Foundation for Middle East Studies.)

Editorial/Letters

The Canadian Jewish news

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Bosnian intervention

More than righteous indignation is required now to deal with the situation in Bosnia. Reports from diverse sources document the near genocide that Serbians are inflicting on the Muslim population of Bosnia.

It is no wonder that in the past two weeks, as the carnage continues, spokespeople for the United States, such as Lawrence Eagleburger, are beginning talk about assembling a list of suspected Serbian war criminals.

George Schultz, a former secretary of state in the Reagan administration, after several trips to the area, has spoken of his fury at what he has termed Serbia's "Nazi-style" atrocities. He has joined former English prime minister Margaret Thatcher in calling for military intervention to save the beleaguered Muslim population.

Given the atrocities — rape, murder, starvation and "ethnic cleansing" — which Serbians have been inflicting mercilessly on the Muslim peoples of the former Yugoslavia, one can understand the decision taken recently by the Organization of Islamic Conferences at a meeting in Saudi Arabia to declare January 15 as the date by which the genocide of Bosnian Muslims must cease. If nothing is done by the deadline, the organization threatens to intervene militarily.

While this is probably an idle threat, the situation in Bosnia is so perilous that action by the United Nations is now necessary. Neither the UN nor the Western democracies can remain on the sidelines while Serbian soldiers disfigure the reputation of their once-great nation by a descent into neo-barbarism.

It is time for the West, in concert with the United Nations, to show the same concern for the Muslim victims in Bosnia as they have done for the starvation victims in Somalia. A measured, limited intervention in Bosnia is better than doing nothing at all.

Mohammed's case

It is more in sadness than in anger that one must react to the recent announcement that Mohammed Mohammed, a convicted Palestinian terrorist, has passed the first stage of immigration proceedings which will permit him to stay in Canada. Since Canada's immigration officials botched Mohammed's deportation a few years ago (they had failed to do the proper paper work), the situation has deteriorated to the point of farce.

But there is nothing comical about Mohammed's case. In 1968 he participated in an attack on an Israeli airplane in Greece which cost the life of one passenger. Imprisoned by Greek authorities for his part in the crime, Mohammed was released shortly thereafter when the same terrorist coalition, using the threat of hostage retaliation, forced the hand of the Greek government to release him, prematurely.

Immigration Board spokespeople have indicated that one of the reasons Mohammed has gained a sympathetic hearing is the fear he has of being persecuted if returned to the Middle East. This is nonsense.

In many parts of the Middle East — Libya, Syria, Lebanon, Jordan and Iraq — Mohammed's murder of an Israeli citizen would make him a national hero. Why does the Canadian Immigration Board deny him the privilege of this high if dubious honor?

Scarcely a day goes by without Canadian newspapers reporting the pathetic plight of so many worthy candidates who are petitioning this country for refugee status. Yet in the Mohammed case, the message being conveyed by Canadian immigration authorities is a strange one indeed — that people convicted of wanton murder have a better chance of receiving refugee status here than victims of economic, gender and political violence.

Canada has no room for the likes of Mohammed Mohammed. He stands for the very things that violate the principles of equity and justice. He cannot be permitted to remain in this country.

January schedule

We will not be publishing issues on Dec. 31 or Jan. 14. Our normal schedule will resume with the issue of Jan. 21.

The editorial deadline for the issue of Jan. 7, 1993 is Tuesday, Dec. 29 at noon.

The deadline for classified and organizational advertising is Tuesday, Dec. 29 at noon.

The display advertising deadline is Wednesday, Dec. 30 at noon.

* * *

Candlelighting times:
Jan. 1, 1993/Tevet 8, 5753 — Vayigash
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Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

JEW IS NOW VILLAIN

For me, being Jewish is secondary to being a rational human being. Anti-Semitism does not grant me the privilege of Jewish chauvinism, but reason demands I rail against any murderous irrationality. Last week I viewed on TVO a program about the rise of neo-Nazism in Europe and I saw Irving and Zundel, no longer hiding behind the facade of false and seditious history, openly disseminating their hatred of the Jewish people. And Canada questioned whether Irving should be expelled for promoting anti-Semitism.

I also saw the skinheads giving lectures on the evils of the Jewish race, likening us to rats swarming over the lives of the decent German aryan. It follows that if we are evil, then they must be the good. What frightened me was the view of the people in their audience. They were middle-aged, well-dressed citizens listening to the rantings of these lunatics as if they made some kind of sense. These contemporary madmen are not even original, they haven't come up with anything new. They are spewing the same garbage that set the world on fire 53 years ago. Not only was the Jew the victim of one of history's greatest tragedies, he has now become the villain.

It should be understood that the criterion for organized evil is the suspension of the cognitive mind. A mind which blanks out reality is a mind that cannot be reasoned with. One does not discuss ethics with an attacking scorpion, one simply squashes it. Applying Aristotelian logic, the irreducible primary question must be: Why is the Jew hated?

Any examination of the history of the Jewish people must indicate a people of efficacy, of integrity, of dignity; so they are not hated because they are evil, but because they are good. Einstein once said, "The love of knowledge for knowledge's sake; an overpowering sense of justice; and a love of life is what defines the Jew, and what makes me proud to be a member of those people."

Frank Toplitsky
Toronto

* * *

EISENBERG RELATIVES

I am searching for lost relatives-victims of the Second World War — who may be living in the Toronto area.

Following are details:

Hanoch Eisenberg — born in 1920 or 1921 in Lodz, Poland — at Poladnova Street 22. Fled from Poland to Russia in 1939 and is said to have reached Toronto in 1946. His parents, Pesach and Hadassah Eisenberg, were lost in the Holocaust.

In the 1930s Pesach's father Rabbi Eisenberg — the rabbi of the town Stashicz — emigrated with his family to Toronto and settled there.

Eleazer Ben David
(former family name: Luszczanowski)
Kibbutz Mannit
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Israel
In Toronto please contact
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* * *

NO PANACEA

In your issue of Dec. 10, Beverley Stern claims that people like David Smith, who support the view that Israel "hang tough," are well-intentioned. The implication is that we are also somewhat deluded in our thinking.

If Ms. Stern did some quiet self-examination, she would discover that she too is well-intentioned; only she leans away from Israel and towards the Palestinians.

The main problem with Ms. Stern's argument is that she included not one word about what exactly makes her imagine that surrendering control of Gaza and the West Bank will magically change the attitude of people whose murderous behavior towards us dates back (in modern times) to the 1920s.

Herb Alexander
Toronto

* * *

HOW TO BRING THE MESSIAH

Optimism is a quality we should not normally discourage. However, when it is based on unfounded assumptions of when, where and how something may occur, it can have the effect of an opiate which impedes the kind of action needed for the optimist to realize the desired goal. That is why I am concerned about those prognosticators who have predicted that the Messiah is around the corner.

They cite the collapse of Communist regimes around the world as a sign that the arrival of Moshiach is approaching. Not only are they lacking in authority, but they seem to be oblivious to history. Far more evil and dangerous empires like Napoleonic France and Nazi Germany have fallen, after which the Messiah did not appear. They should be cautioned that such hopes and anxities have often led to false messiahs.

There is the supposition that there will be peace and utopia when the Messiah comes. This raises the question of whether man will have achieved such conditions or the Messiah will cause them. Can all bad guys suddenly become good guys? I rather doubt that there will ever be a computer big enough to program every mind in the world to make them altruistic, but perhaps such conditions can be approached if there is positive concerted action by those who are waiting for the Messiah.

Man has been endowed with the intelligence and creativity to change society, so why wait for the Messiah? It would be more productive to believe the maxim that God helps those who help themselves. That is what David did when he slew Goliath, and Joshua did at Jericho. Putting signs on your door that the Messiah is here will not hasten his arrival. He is not running for political office. You can kiss the mezuzah 10 times more a day, and that won't do the trick either. It would be wiser for those concerned to use their time and energy to confront the causes of the problems we have here on earth.

Perhaps that will be when God sends a messenger to congratulate man for having achieved a more peaceful and equalitarian world.

Sid Cohen
Windsor

* * *

FAITH IS THE ANSWER

All the assimilated Jews who want to hide their Jewishness will some day be reminded that they are Jewish no matter in which corner of the world they are. Israel is discussing the giving away of vital pieces of land to the sworn enemies of Israel for a mirage called peace, even though those parts have always been regarded as needed, for security, for military security, for security of water supplies. Some Jewish characters even have the chutzpah to think they need those parts because they belong to the promised land, and it is the only country they ever longed for. They also are in love with that country. They feel that giving away parts of the land is like giving away a part of their soul.

They also have the faith and the courage and the vision to fight for what they think is right. If you believe in the Torah, you feel you have the right to the land of Israel. If you don't believe, you may not feel justified to have a claim to the land.

The left in Israel wants to guarantee the survival of our state by giving to Arafat or Assad what they want now, even when they know, for sure, that this is only a down payment on later demands. And those demands will never be satisfied until there will be nothing left to give. Can we exchange our lifeline for a promise of deadly sworn enemies? I believe that the time has come for the promise of the return of our people to the land of our fathers to take effect now. The land has been created and built against all odds. It has been built by refugees who came with no fortunes but with the shirts on their backs. We survived five wars, being surrounded by mortal enemies. We have now even reached a level of power that is recognized and respected, in the world.

Our enemy is afraid to tackle with us, so they want to try to do us in by holding a carrot called peace for land, which they have plenty of, namely 300 million square miles. They only need a few more miles around the strategic high land of Golan, and the highland in the West bank. They need absolutely the piece of land strip, near Tel Aviv, that would narrow the land there to a corridor only 12 miles wide, and would bring the proposed state of Arafat's Palestine into a few miles distance of Tel Aviv.

We Jews have always lived with faith. I think we have no choice but to live with faith because it is too terrible to face our countless enemies, without the fortification of our belief in the rock of ages who protects his chosen people.

Simon Gemeiner
Toronto

There will be no issue of

The Canadian Jewish news

on December 31, 1992

Opinion

Silver lining found in recent ADL poll

By RABBI W. GUNTHER PLAUT

The signs are all about us: desecrations, spray-paintings and similar incidents across Canada. And in the States? The latest poll conducted by the Anti-Defamation League (ADL) shows that there is a hard core of Americans who hold mild-to-serious anti-Semitic views. Says Abraham Foxman, director of the ADL: "It boggles the mind that in 1992 a significant segment of American society has bought into the classical canards and stereotypes that allege Jewish power." The estimate is that this amounts to some 40 million Americans.

Scary? For many it is indeed.

But if that is so, why do Canadian and American Jews feel more at home in their countries than Jews in almost any other diaspora nation? Or, to put it in terms of the old saw: If things are so bad, why are they so good?

Let me stay with the American picture, for comparable analyses are not available for Canada.

The survey asked the same questions which were asked when the last poll was taken in 1964, and elicited the opinions of 1,101 American adults. It was made by the Boston firm of Mattila & Kiley.

Here are some of the statements to which those questioned had to respond:

— Jews stick together more than other Americans;

— Jews always like to be at the head of things;

— Jews are more loyal to Israel than America;

— Jews have too much power in the United States today;

— Jews have too much control and influence on Wall Street;

— Jews have too much power in the business world.

Rabbi Plaut

Those who agreed with six or more statements were considered "hard core" haters, while those who agreed with two to five of them were considered "moderately" anti-Semitic.

But 41 percent agreed with none or only one of the statements and they fell into the category of "not anti-Semitic at all."

The poll rated 34 percent of African Americans as anti-Semites, while only 17 percent of white respondents fell into that category.

But there is still one essential element missing in my reportage: The majority of Jew-haters belong to the older segment of the population, especially people 65 years and older. On the other hand, people 40 years and younger showed the least inclination to buy into the old stereotypes.

Further, people who had a college education were far less prejudiced than those who did not go beyond high school, and those with white-collar jobs showed a better record than those in blue-collar or semi-skilled occupations.

I have two observations concerning all of this:

One, polls of this kind have a limited significance only. Faced with loaded questions which reinforce each other, people tend to agree with some of them because the impression is that a good deal of it must after all be true. And having said that, it doesn't mean that such opinions would ever translate into actions.

Two, note that it is the older segment that is more prejudiced. They are the ones who still carry over stereotypical attitudes from the past. They are also the ones who, in their youth, learned anti-Semitic views from church teachings (when it was still common-place in many religious establishments to depict the Jew as a relative of the devil). But people under 40 are no longer exposed to the church as were their elders, and those who are face a very different set of religious teachings: more liberal, more tolerant, more enlightened.

In the short run, there are things to worry about, especially with the events in various parts of the world. But I remain optimistic in the long run, especially since the 1992 and 1964 polls cannot be fully compared.

Thirty years ago things were going well and the future looked bright. Today a good deal of the world is out of joint and is worried about the days ahead. With that state of mind, there is always a tendency to find an identifiable reason: Someone, some group, must be to blame. That relieves us of facing the unpalatable fact that we live in a complex society and that a quick fix is not in sight.

So I suggest that the ADL conduct another poll in few years when the economy will once again be in full swing. I predict that the results will be different and, from our perspective, better.

Winter festivals shed light in a dark season

By LAURA BERNELL

Anyone growing up Jewish in America has memories of how it felt to be the Jewish kid in the neighborhood at Christmas time.

Throughout most of my childhood in Albuquerque, N.M., my brother, sister and I simply accepted that while we lit the menorah candles in our home and received a few pieces of Chanukah gelt, our neighbors lined sidewalk and rooftop with colorful bulbs and anticipated bounteous presents to appear under the Christmas tree.

Every December 26, all the kids in the neighborhood — including us — gathered on Art and Chuck's porch across the street. And everyone — except us — showed off their bounty from the day before.

Somehow, it seemed okay. Our singularity seemed normal — until the winter of 1956 when our mother's father came to live with us for a while. I was 6, my brother 8, my sister 10.

Grandpa was an Orthodox Jew who had come to America from Romania. While he stayed with us in Albuquerque, he maintained his Jewish observances. Every Saturday morning, he walked the few miles to Albuquerque's one synagogue. My mother kept our home as kosher for him as was possible in a town without a Jewish butcher.

I remember Grandpa as a kind, soft-natured soul, always with a twinkle behind solemn eyes. He was a carpenter by trade, and worked while in Albuquerque, so we were used to his comings and goings.

He regularly left in the mornings with his toolbox and returned in the middle of the afternoon, had a glass of schnapps, and took a little nap. One day in December, Grandpa left the house very early, without his toolbox.

In less than an hour, he was back and, as always, stopped to kiss the mezuzah before entering the house. When he walked through the door, we were completely unprepared for what we saw.

Into our living room, our Orthodox Jewish grandfather, yarmulke on his head, dragged a fresh pine Christmas tree!

With the Yiddish accent he never lost, he addressed my mother's questioning eye: "You live in a Christian community among Christian people. Everyone in your neighborhood has a Christmas tree. So — your children, they should have one, too."

And he let the tree drop at my mother's feet.

To defy my grandfather was almost unthinkable. And yet, to have a Christmas tree in our home was also almost unthinkable.

We silently waited to see what would happen next.

"I'm sorry, Pa," our mother said to her father. "But the children don't need a Christmas tree since they don't celebrate Christmas," and she dragged the tree out the back door and left it to dry up in the backyard.

To this day, my mother questions her response. "I don't want to confuse you kids, but I often wonder if I did the right thing."

I think she did.

My grandfather's generation of American Jews — mostly immigrants from Eastern Europe — were afraid of being different. But by the time my mother's generation became parents, they had begun to trust that in America, it might be okay to be different.

"My father felt that — he didn't want you kids to feel different, to feel like 'greenhorns,' so he brought you the tree," my mother recently told me. "He wanted you never to feel left out."

Helping children feel different without feeling left out is the same challenge facing Jewish parents today.

"Many Jewish children have a kind of uncomfortable sense of being in the wrong place during the Christmas season," said Cynthia Himmelfarb, former director of Jewish Family Services in Los Gatos, California.

But if children come to the season liking and accepting themselves, as individuals and Jews, they can rejoice in the joy of their Christian friends, Himmelfarb said.

In most Jewish homes, Chanukah is a simply celebrated festival. The flames of the menorah candles look diminutive flickering against the backdrop of Christmas lights framing houses and higher-rises all over town.

But looking deeper, the rabbis see something that belongs to all celebrants of the season, a common strain of humanity that runs through and joins these two winter holidays.

One rabbi put it this way:

"Both holidays respond to the need to find light and hope during the darkest season of the year. They both seek that light and hope within. They both have their spiritual origins deep within the history of humankind, long before there was a Judaism or a Christianity.

"There have always been festivals at the darkest time of the year that involved affirming hope and lighting lights," the rabbi said. — JTA

Chanukah season replete with mixed messages

By ELAINE KAHN

When it comes to mixed messages, there's nothing quite like the confluence of Chanukah and Christmas. We spend half our time explaining that Chanukah is not at all like Christmas and the other half trying to make it so, in an ever-escalating frenzy of Chanukah parties, greeting cards and gifts.

This year, I also realized that Chanukah, a holiday about maintaining one's own identity in the face of assimilationist pressures, is increasingly trivialized by our need for convenience. This year, Chanukah seems to be very inconvenient — it's come out during the winter school break.

So many of us (even here at *The CJN*) celebrated earlier in the month. A holiday that's eight days long and it's the wrong eight days!

My daughters and I were out shopping when I came across something that's apparently a hot item for teens this season, the perfect stocking stuffer, I'm sure: a brightly colored plastic pacifier, hanging from a string, to be worn as a necklace.

What use is this pacifier to be put to? I could think of two possibilities — and so could my daughters. One assumed it was for the girl wearing it to suck on — the other figured it might be for boyfriends.

They've heard it's an anti-abortion statement I've read it comes out of black male urban life (though my daughters have seen them on only female friends so far). But, no matter which, it undermines any progress in seeing females as neither children nor toys.

These plastic nipples are like Teenage Mutant Ninja Turtle kippot — people are buying, but no one is thinking.

Elaine Kahn

My kids wanted to know what to get me for Chanukah — unfortunately, what I wanted was illegal. I wanted them to put on black stocking masks one night, take flashlights and go to the ex-shul here, the centre of what was, until June, budding Jewish life, and get rid of the UJA lawn sign, erected about a month after the shul's demise, exhorting all of us to "Protect our Future" (and give to UJA).

This surely belongs in the mixed message hall of fame.

My kids have to see that sign any day they take the bus to school, because the bus stop is right across the road. So they learn that the community is concerned about the future and, in school, they learn of our ties to the past.

But teenagers are more interested in the here and now and we should, to some degree, listen. Let's stop living Jewishly mainly on the basis of the past (the Holocaust) or the future ("I want someone to call me 'Zayde' some day") or somewhere else (Israel).

A new bumper sticker: "We want Meaning now!"

Federations across North America stepped in that direction during their recent New York assembly when, for the first time, they highlighted the Jewish future on this continent and concluded that, to survive, we need — now — to become a community of Jewishly educated adults, headed by a leadership finding as much honor in commitment to Jewish life and texts as in money.

What a welcome change this would be. Hordes of Jewish adults realizing there's something, big time, for them in Judaism, that it's not simply for the kids. Remember: we always tell children that kiddie activities are something we expect them to grow out of.

And how refreshing to think we might lift our clergy, educators and professionals from the lower rungs of our official communal consideration, because, heck, they might actually be able to teach us things we need to know.

My daughters have had to deal for years with the mixed message of "Sure, it would be nice if you became a rabbi like your Daddy" posited against "Why waste your talent in the Jewish community?" and the basic "What kind of job is that for a nice Jewish . . . ?".

Yet the mixed message most on my mind this Chanukah is the one we give out about Israel and the one we receive in return. In the whole relationship, there's only one clear message — our mutual assumption that the latter-day Maccabees will, if need be, ensure our physical survival. The rest is one of the world's more bizarre love-hate scenarios.

A recent column in *The Jerusalem Report* stated extremely strongly (hatefully, really) that Jewish life outside Israel has no meaning and has never had any. Not an original thought, certainly, but one I've had quite enough of. That the magazine is itself owned by Jews outside Israel is, of course, beside the point in an argument that defies reason.

To many Jews in Israel, those of us out here are rich, cowardly, unprincipled people who contribute nothing of value, as Jews, to the world. To many of us out here, Israeli Jews are rude, pushy, arrogant and manipulative. Pile all these characteristics together and you get a picture of the Jew as caricatured for years by anti-Semites.

We have become each others "Jews." It's sick.

They don't like us, but want us to come and live with them, sort of like inviting in a relative you despise, but feel sorry for. We don't really want to live there, but keep up the fiction for our own reasons, in a kind of quintessential North American "we really must do lunch" kind of way.

And, in the main, neither side wants its children going over permanently to the other. Although it's not as bad as intermarriage.

But it's not unrelated. Mixed marriage seems, to me, quite natural, if you're mixed up from mixed messages.

Renaissance unfolds in Kharkiv

[In his continuing series on Ukraine, Sheldon Kirshner reports from Kharkiv]

BY SHELDON KIRSHNER

It was a cold mid-October night in Kharkiv (Kharkov) and several hundred Jews, young and old alike, congregated in a mid-town square to usher in Sukkot.

As they stamped their feet to ward off the chill, they watched a variety show unfold on a makeshift stage beneath an outsized illustration of Rabbi Menachem Schneerson, the Lubavitcher rebbe.

In voluble Russian, a master of ceremonies introduced an acrobat, who proceeded to juggle three soccer balls with his hands and feet. He was followed by a gaggle of children who, in their most endearing offkey, pre-pubescent voices, belted out uplifting Russian and Israeli songs.

Clad in black, Rabbi Moshe Moskovitz, the bearded Lubavitch representative in Kharkiv, gingerly climbed onto the platform and took the microphone. In heavily-accented Russian, he delivered a homily. "Without Torah, there is no Jewish life," he intoned, gently but firmly urging his somewhat distracted listeners to observe the laws of Judaism.

As he left, fireworks lit up the dark sky, illuminating faces, leafless trees and drab apartment blocks.

By local standards, it was nothing short of an amazing evening. For decades, the Jews of Kharkiv were cowed into submission by a totalitarian, atheistic state which tried to suppress their culture and religion. In Elie Wiesel's words, they were the "Jews of silence." But tonight, for the second time since 1991, the year Ukraine broke away from the Soviet Union and declared independence, they revelled in their Jewish identity, openly and proudly.

Several people in the crowd told a reporter that as late as 1989, when the heretofore heretical idea of religious freedom was just taking root in the doomed Soviet Union, police in Kharkiv routinely dispersed a group of Jewish teenagers who dared to mark Chanukah in public.

The still-unfolding Jewish renaissance in Kharkiv — a sombre city of 2 million in the far eastern steppes of Ukraine — began in 1989, when Felix Chemerovsky, a theatre director, opened the Jewish musical theatre, Unser Winkl, and Alexander Falkovich, a computer programmer, helped establish the Jewish Cultural Society.

In August 1990, Eduard Khodos, the president of the Jewish religious community, took possession of the venerable Choral synagogue, which had been converted into a sports club. Emboldened by the new political climate, members of the community founded a Jewish newspaper, *Shalom*, and Isabella Slutzkaya, an author and television producer, started broadcasting *Menorah*, which, she claimed, was the first Jewish TV show in Ukraine.

Last September, after a long struggle, the Jewish day school was finally inaugurated. The founder and principal is Gary Shoichet, a 53-year-old former boxing champion.

A burly man with an iron-fisted handskake, Shoichet launched his quest 18 years ago by organizing a Hebrew study group. For this, he was immediately dismissed as a teacher in the public school system.

For the next few years, he got by doing odd jobs. In 1982, the school board rehired him. Shortly afterward, Shoichet organized a Yiddish study group, consisting of 30 boys and 20 girls. "Language," he explained, "unites Jews."

Former boxing champ fought to establish Jewish day school

Shoichet, however, did not confine himself to language instruction. The boys learned how to box, the better to defend themselves; the girls were given lessons in traditional Jewish cuisine. All the while, Shoichet petitioned the local Communist party for permission to open a Jewish day school.

"They did not reject my proposal," he recalled, "but referred it to a specially selected Jewish committee." As expected, members of that committee stalled, lamely informing Shoichet that his demand would trigger a wave of anti-Semitism.

In frustration, Shoichet beat up a committee member. A judge sentenced him to one month in prison.

Shoichet believes that simple fear lay behind the communists' refusal to co-operate. "The Communist party did not want to encourage a renewal of Jewish national consciousness, fearing it would egg on other nationalities and destroy the Soviet Union."

Last February, hardly less than two months after the formal collapse of the Soviet Union, the first Jewish day classes got under way with 60 pupils. Seven months later, with 300 students aged 6 to 16 and 32 teachers, the school moved into two separate buildings on opposite ends of the city.

Pig's head was dumped on synagogue grounds

Subsidized by the state and the Lubavitch movement (which provides kosher meals and transportation), it is complemented by a Sunday school with about 70 pupils. Shoichet wants to increase enrollment by 200, but cannot due to a scarcity of funds. On a fundraising trip to the United States recently, he was promised assistance, which, so far, has not materialized.

Shoichet, who has no intention of emigrating,

Gary Shoichet, principal of Kharkiv's Jewish day school. [Sheldon Kirshner photo]

exudes confidence in the future of the 50,000-strong community. The Ukrainian government, he said, solidly supports the Jewish reawakening. On the down side, he conceded, a "small minority" of Ukrainian nationalists want Jews to leave. Shoichet has received threatening telephone calls, but shrugs them off as inconsequential. He is much more concerned about a a fairly recent incident in which a pig's head was dumped unceremoniously in front of the synagogue.

Built in 1913, the unheated shul is currently under reconstruction. The main sanctuary is a dusty tangle of masonry, beams and nails. Work began nine months ago and, in the interregnum, services are held in a dim hallway.

Khodos, an art dealer, hopes the 80-million coupon project will be completed in 1993. (As of late October, 500 coupons were equivalent to one U.S. dollar).

Apparently wealthy, Khodos has donated 8 million coupons of his own money to facilitate the completion of the renovation. Neither the municipality nor the government have contributed funds. Western Jews, he noted, have not been financially involved either.

Alexander Rosenberg, Khodos' deputy, complained that foreign Jews who visit the synagogue "take pictures and leave."

Lubavitch, he charged, reneged on a pledge of aid. Rabbi Moskovitz denied this.

Khodos, 47, is in Kharkiv by choice. In 1972, after writing an article entitled *I am a Soviet Jew*, he was interrogated by the KGB and accused of being a "nationalist," a crime of no small magnitude in a Communist country. In 1980, the KGB offered him an exit visa to Israel, but he demurred. "My work is in Russian and Ukrainian art."

Like so many ex-Soviet Jews, Khodos' Jewish education is spotty, although he is better versed than most Ukrainian Jews. He has a grasp of the fundamentals of Judaism, but his knowledge of Hebrew is nil, while his Yiddish is weak. Not quite accurately, he self-deprecatingly described himself as a "typical Soviet Jew."

Khodos, of course, was shaped by a government which denied him the most elementary right of self-expression. In his view, the period from the late 1940s until the mid-1980s constituted "the darkest days" for Soviet Jewry. "Before then, a modest Jewish life was possible. Kharkiv always had a rabbi, even after the synagogues were closed, and minyans were held in private homes."

In common with Jewish communities elsewhere in the old Soviet Union, Kharkiv was devastated by the Holocaust. The Germans marched in at the end of 1941, when some 150,000 Jews lived in Kharkiv. In January 1942, with the help of Ukrainian and Russian collaborators, they murdered 15,000 Jews at a site known as Drobitzky Yar. They would have succeeded in killing many more Jews had there not been a general evacuation of the city's residents.

Leonid Leonidov, president of the Drobitzky Yar Committee, which was officially registered in 1991, said that only 87 Jews emerged from that bloodbath. Seven of the survivors still reside in Kharkiv.

War crimes trials took place after the war and as late as 1990, said Leonidov, who makes it his business to address local high school students on the Holocaust.

In 1955, Kharkiv saw fit to build a Holocaust memorial dedicated "to the victims of fascism." Now there are plans afoot to erect a new memorial, probably next summer, Leonidov said. It will take the form of a tree of life and it will specifically honor Jews who perished during the German occupation.

The Holocaust clearly wiped out a generation of Jews at ease with and conversant in Yiddishkeit. The long night of Stalinism more or less crushed the remnants of Jewish culture.

Rabbi Moskovitz, whose own parents were almost consumed by the Holocaust in their native Hungary, was cognizant of these bleak facts when he arrived in Kharkiv three years ago as the Lubavitch rebbe's emissary.

He and his wife, Miriam, an Australian, have worked hard to revitalize the community. And while he believes that Jews have a future here, he has no illusions.

"Little by little, things are starting to go," said the youthful rabbi, who was born in Venezuela 28 years ago, and spent his professional career in Latin America, London and Los Angeles. "But once people acquire a sense of Yiddishkeit, they want to go to Israel."

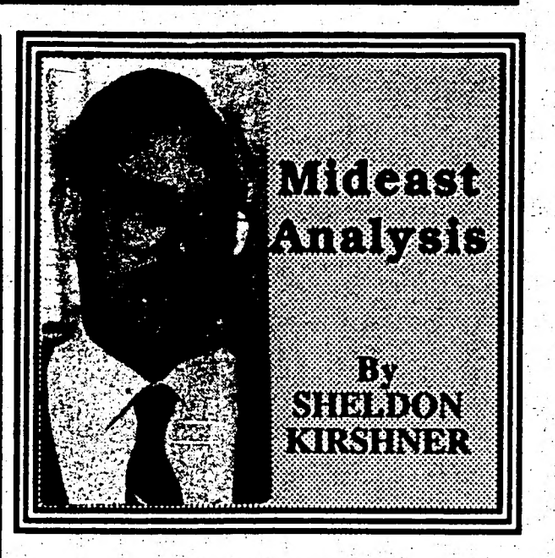
He added, "All young people have in mind the possibility of emigration, although the Jews of Kharkiv do love their city and their country."

Older Jews, he suggested, are more likely to live out their days in Kharkiv. Lena Grunberg, one of a handful of Jewish residents who speaks fluent Yiddish, probably falls in that category. Talkative, feisty and sixtyish, she is not averse to leaving Kharkiv and joining her daughter in Tel Aviv.

"But what would I and my husband do in Israel?"

It's obviously a rhetorical question.

"We would be unemployed. Here, at least, we have a comfortable flat. In Israel, we would be poor."



Formal diplomatic relations between the Vatican and Israel, long sought after by the Israelis, are expected to be established soon, perhaps within several months. Once that happens, Pope John Paul II will be able to fulfill his "deep desire" of making a pilgrimage to the Holy Land.

The Vatican recognizes Israel's existence within secure borders, but is represented in Jerusalem by only an apostolic delegate. He deals solely with church matters and is not accredited to the Israeli government. Israel, for its part, has an office in its embassy in Rome which maintains links with the Vatican.

In the past six months, there has been a dramatic thaw in Israel's relationship with the Vatican. It began last July in Rome, when Israel and the Vatican announced the formation of a joint commission to pave the way for full diplomatic relations.

Pope Paul's spokesman, Joaquin Navarro-Valls, described it as a "first clear and optimistic step toward full relations." Israel's ambassador to Italy, Avi Pazner, characterized it as a harbinger of the Vatican's desire to forge official relations with Israel.

Since then, there have been two more developments. In late October, Foreign Minister Shimon Peres met with the Pope in Rome and invited him to Israel. John Paul II accepted the invitation, but no date was set. On Nov. 22, the joint commission convened yet again, in Jerusalem. Deputy Foreign Minister Yossi Beilin and Undersecretary for Foreign Affairs Msgr. Claudio Maria Calli agreed to accelerate the process leading to full diplomatic relations. Their next meeting will reportedly take place in Rome, in January or February.

Vatican's policy changes

The change in mood at the Vatican stems from its realization that the status quo no longer serves its interests, and that it should respond to the great changes that have taken place on the international scene since the late 1980s.

Communism in Eastern Europe has collapsed. The Soviet Union has dissolved. East European countries, Russia and former Soviet republics, which have since declared independence, have re-established or established diplomatic links with Israel. China, India and almost every African nation have opened embassies in Israel. Direct Arab-Israeli peace talks have been going on for more than a year, raising the possibility of a Middle East settlement.

Until this year, the Vatican resisted the idea of full diplomatic relations with Israel, citing the unresolved Arab-Israeli conflict, the Palestinian refugee question, the status of the holy places in Jerusalem, Israel's annexation of Jerusalem and the reaction of Arab Christians in the region.

As a result of intensive discussions, Israel finally convinced the Vatican that the Arab-Israeli dispute and the holy places are separate issues and need not hold up formal diplomatic ties. Meanwhile, the Vatican assured Palestinians and Christian communities in the Middle East of its continued concern for their welfare.

Thorny theological questions no longer inhibit or block mutual relations.

In 1904, the Vatican's secretary of state, Cardinal Merry del Val, told Theodor Herzl, the founder of political Zionism, "that as long as the Jews deny the divinity of Christ we can certainly not side with them... and agree to their regaining possession of the Holy Land."

In the same year, Pope Pius X informed Herzl that the Vatican was basically unsympathetic to the return of Jews to their ancestral homeland. As he put it: "The Jews have not recognized our Lord; therefore we cannot recognize the Jewish People."

This, in essence, was at the core of Vatican policy toward Zionism for decades. But after Israel's declaration of statehood, the Vatican quietly let its theological antagonism fade away, and in 1987, it produced a historic communique which read: "There exist no theological reasons in Catholic doctrine that would inhibit (full diplomatic) relations..."

Building on this statement, the Vatican is now on the verge of opening up a new era in its relations with Israel.

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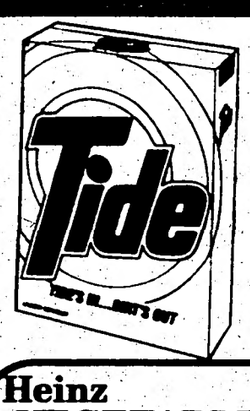

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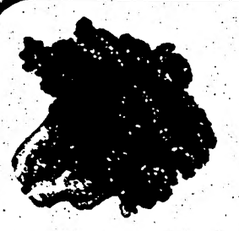

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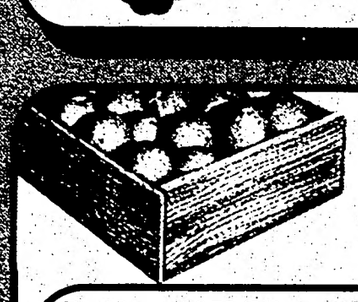

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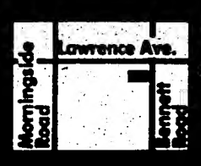

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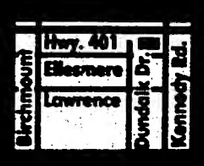

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Organizations and People

BB, CJC favor race relations initiatives

By RON CSILLAG

TORONTO —

B'nai Brith and Canadian Jewish Congress have welcomed recent initiatives by Ontario Citizenship Minister Elaine Ziemba, in response to the Stephen Lewis Report of last June.

Lewis, Canada's former ambassador to the United Nations, was mandated to study race relations in Ontario and minorities' relations with police.

Among other things, the Lewis report recommended increased access for minorities to political decision-making and the removal of barriers to professions and trades for people trained or educated outside Ontario.

Ziemba announced that Queen's Park will spend $2 million over two years to create 10 to 15 "demonstration projects" a year, defined as supplementary education and skills retooling for foreign-trained professionals and tradespeople immigrating to Ontario.

The project will include cost-sharing with the private sector and the establishment of a new network between professional and trade associations whose members include those trained outside Ontario.

The initiative will address systemic barriers which prevent many immigrants and non-Ontario trained people to work in their fields, Ziemba told the legislature.

"Utilizing the talents of all Ontarians in our workforce is not only fair and equitable but it also makes good economic sense," the minister said.

The sole profession excluded from the initiative is medicine, Ziemba added. Foreign-trained doctors, she explained, face special issues.

Ziemba's second initiative is the formation of a Cabinet Round Table on Anti-Racism, to consist of a core group of ministers, high-level bureaucrats and representatives from aboriginal and ethnic groups.

The round table, to be chaired by Ziemba, will "build a partnership" between recial minorities and the government by providing feedback to the cabinet on problems faced by minorities and on anti-racism initiatives.

The group will convene four times a year, Ziemba said.

Karen Mock

David Satok

David Satok, chair of CJC Ontario's community relations committee, said Congress supports access to trades and professions but is concerned with "giving the impression of reverse discrimination."

BB praised Ziemba for beginning to remove "one of the most significant barriers to equity ... the lack of recognition of foreign degrees and credentials," said Rochelle Wilner, Ontario chair of the League for Human Rights.

Karen Mock, the League's national director, said she's encouraged by the creation of the Cabinet Round Table on Anti-Racism.

* * *

B'nai Brith last week came to the support of black educators in Metro, who charged Education Minister Tony Silipo with backtracking on a pledge to combat racism in schools.

The League called on Silipo to "make good" on a promise to appoint an assistant deputy minister to oversee multicultural and anti-racist education in Ontario schools and remove racial bias from the curriculum. The post was suggested in the Lewis report.

Last month, the ministry downgraded the post to a two-year contract position, a move that was met with outrage from the Black Educator's Working Group.

Downgrading the position "sends a message" to all minorities, Mock charged.

JAC folds after racism allegation

By FRANCES KRAFT

TORONTO —

The Jewish Activist Coalition (JAC) at the University of Toronto disbanded recently in the wake of an incident in which one of their flyers was accused of being racist against Arabs.

The flyer listed three recent incidents of Palestinian terror against Israelis and a quotation from Palestinian spokesman Faisal el-Husseini warning of further violence, sandwiched by the words "As the Peace Talks continue ... the Palestinian Arab terror continues." Following the delivery to U of T race relations officer Kelvin Andrews of a student petition demanding an apology from JAC, the coalition presented Andrews with a letter of apology, including the announcement that JAC had disbanded.

"We had intended to shed light on the intricacies of the problems Israel faces in the Middle East. We felt that the issue of terrorism within the context and the time frame of the peace process was not being adressed. We did not intend to label all Arabs and Palestinian Arabs as terrorists," stated JAC in the letter.

Fought anti-Semitism

"There were a number of factors" in the group's decision to disband, said JAC president David Kalmanowitz. He finds it distressing that the group, founded in December 1991 to combat anti-Semitism on campus, no longer exists, he said.

JAC "was very active in bringing to the attention of the administration anti-Semitism on campus," said Kalmanowitz, who wrote a full-page article on the subject in a faculty newsletter at the beginning of the year. Manifestations of anti-Semitism such as vandalism and graffiti have appeared "with shocking regularity" at U of T, according to Kalmanowitz' article.

An editorial in *The Varsity*, the university's student newspaper which gave extensive coverage to the JAC controversy, lamented the group's disbanding. "Although a thoughtful decision in light of the current controversy over their 'anti-Arab' posters, [the disbanding] is nonetheless a sad event. As a community, we have lost one more voice which was speaking out against racism on campus. This is a loss neither Jews nor Arabs can afford."

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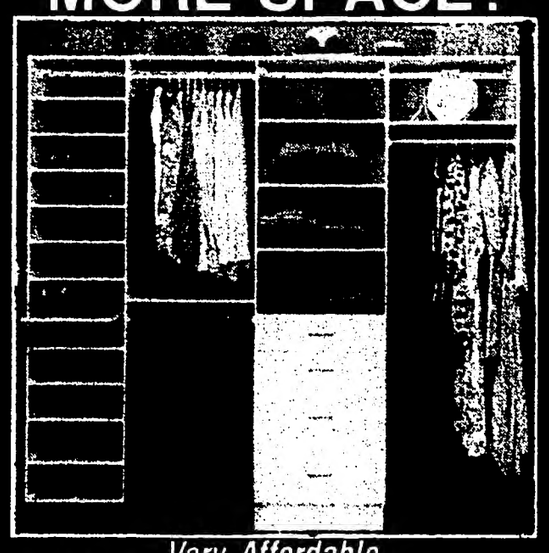

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Organizations and People

Speakers stress importance of women's role in ritual

By FRANCES KRAFT

TORONTO —

The packed room at Beth Tikvah Congregation when Rabbi Elyse Goldstein and Professor Norma Joseph spoke recently on Women's Role in Jewish Observance confirms that their topic has become an increasingly important issue in the Jewish community.

The lecture, presented by Canadian Friends of the Hebrew University, New Leadership Toronto chapter in co-operation with The Institute for Jewish Learning, drew a respectable number of men in an audience that ran the gamut from observant to non-observant.

Joseph, an Orthodox Jewish feminist who leads a monthly women's prayer group in Montreal and "relishes wearing a tallit" because it connects her to the days when she sat under her father's tallit as a child, spoke of the changes she has seen in the Orthodox community. She became bat mitzvah in the mid-1950s with no fanfare or public ceremony, not even a mazal-tov, she recalls. "Women need to be included and involved," she said.

Ritual is a route to inclusion in the community, Joseph explained. "To be required to participate is to be acknowledged as an adult. It is not sufficient or even honest to say we're all equal. It's not enough to say we respect our women. Judaism is a religion of acts and deeds. If we are critical in the covenant, then we have an obligation to participate."

Rabbi Goldstein, director of Kolel: A Centre for Liberal Jewish Learning, explained the long history of women's "otherness" in Jewish theology.

"While Jewish philosophers such as Maimonides rejected the anthropomorphism of the Bible," said Rabbi Goldstein, "the representation of God as male is a dominant theme."

The language used to describe God is "tremendously important," said Rabbi Goldstein. "We would be furious if an American speaker said, 'When I say American, I mean Canadian too.' 'Man' is not generic." The rabbi offered new images of God as partner, friend, and birther instead of king and warrior, and advised that such changes must be part of the mainstream if they are to be effective.

Changing language alone will not answer women's spiritual hunger, cautioned Rabbi Goldstein. "Prayer life must take into account the occasions of women's lives that have been ignored. Real change will come only when there is an end to the dismissal of women's religious concerns as shallow and egotistical. When are the motivations of men ever judged when they put on a tallit or have an aliyah?"

Joseph spoke of the creativity and flexibility of Halachah and offered examples of possible change. It "did not sit right" with medieval Jewish women to be exempted from hearing the Shofar, said Joseph, so they acted as if they were obligated to hear it. "Those rules started applying because women said, 'I care'."

Similarly, it has become accepted over the past 20 years to celebrate the birth of a daughter in a way that shows her birth is equally significant to that of a boy. "Public recognition is beginning to happen because of grass roots pressure," said Joseph.

When asked about the injunction against men hearing a woman's voice in prayer, Joseph responded, "We understand that men [today] are not tempted by the voice or hair of a woman because they work all the time with women. We must stop treating men as the Talmud treated them, as sexually uncontrollable animals, and start according men the same dignity the Talmud gave to us."

• • •

The lecture served as a springboard for a limited-enrolment workshop on Women's Role in Jewish Observance a few days later. The workshop, led by Rabbi Nancy Wechsler of Temple Kol Ami and presented by the social action committee of the New Leadership division, Canadian Friends of the Hebrew University, explored women's Jewish identity and what Jewish women want their role to be in Jewish observance.

For some of the women, the program was virtually their first encounter with feminist thought as applied to Judaism.

UIA CAMPAIGN ENDS

The 1992 Kingston United Israel Appeal Women's Division recently wound up its campaign at the home of Walter and Elaine Viner. Lorraine Sandler, chair of Toronto's UJA Women's Division addressed the meeting. From left are Cheryl Kizzel, Marsha Sugarman, Viner, Sandler, Dorothy Shanas, Linda Malinoff.

Chanukiah display backed

TORONTO —

The chanukiah display in front of Old City Hall will continue to represent the spirit of Chanukah to the citizens of Toronto following deputations made to a Parks and Recreation committee by Rabbi Zalman Aaron Grossbaum of the Lubavitch Centre and Dr. Karen Mock, national director of the League for Human Rights of B'nai Brith Canada.

Mock, who made the deputation in response to calls made to the League by concerned citizens, argued that Toronto's multicultural character and diversity must be reflected in the way we officially celebrate festivals.

"The League's position was that all bona fide groups should be allowed the opportunity — or none — to erect religious symbols on the lands near the cenotaph. If they were to eliminate the sukkah and the chanukiah, then they would have had to reconsider their use of Christmas decorations, but we certainly do not want to undermine the festivities and spirit of the season," said Mock.

Hebrew language paper growing

By RON CSILLAG

TORONTO —

It's the little (Hebrew) paper that grew.

Launched last spring as a 12-page periodical for Toronto's burgeoning Israeli population, *Hamekomon* (literally, "local newspaper") has already found steady ground in the otherwise shaky news business.

The professional-looking Hebrew-language paper now comes out every two weeks, averages a respectable 16 pages per issue and circulates about 12,000 copies, 2,000 of those in Montreal.

Starting up another newspaper in this economy is risky at best (some would say a certain write-off given the extremely tight advertising dollar) but those behind the venture are certain they've tapped into virgin territory.

"There are a lot of Israelis in Toronto and they should be treated as a separate ethnic group," says *Hamekomon*'s founder and publisher, Yves Sheffner, 29. Sheffner and his Israeli-born wife, Sarah Doveh, produce the paper as one would expect a shoestring publication to be produced: from the basement of their Toronto home.

While Israel's consulate here admits to a maximum of 30,000 Israelis living in Toronto and environs, Sheffner contends the number is closer to 50,000.

And, he adds, "there's a significant amount of prejudice directed at Israelis by the Toronto Jewish community. They look at Israelis as yordim [emigres] who belong in Israel.

Sarah Doveh and Yves Sheffner

"It's a completely hypocritical term [to describe] someone who's lived there and served in the army," says Sheffner, an ex-Montrealer whose background is mainly in business and real estate. "There's a lot of resistance to helping Israelis."

One sign of its popularity is that the paper has never lost money. Today, it has four part-time staff and two full-time advertising sales people. Editorial material, however, is still submitted by volunteers.

Doveh, a photo-journalist by training, handles the paper's graphic design and photographs. She also pens reviews of cultural happenings and interviews and writes up the odd local event.

And obviously, the paper is heavy with news from Israel.

Hamekomon is also making inroads in Montreal, where as many as 15,000 Israelis live.

Canada's Israeli population is "a largely untapped human resource," Sheffner says. "It's a young immigrant community. I think we're helping it in its maturing process."

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Changes in Jewish family life are here to stay, says professor

By CAROLYN BLACKMAN

TORONTO —

The last few years have seen many new trends in Jewish family life and like it or not, they are here to stay, says Ben Schlesinger, social work professor at University of Toronto.

"The patterns will not change so what we must do is support people who are living in a lifestyle other than our own and not reject them because they are a little different," he said.

Schlesigner, along with his wife Rachel, who teaches in the faculty of education at York University, spoke recently at the 16th annual Jewish Book Fair. The couple, who has written three books together, spoke on their most recent one, *Canadian Families in Transition*, a compilation of their research and many articles.

Ben Schlesinger said that one of the most obvious trends is the growing number of never-married singles. "We have in our community a tremendous number of people who have never married. Many do not want to marry and I say that it is a culture and a myth that everybody must wed. Today, except in the Orthodox community, co-habitation has become a viable living pattern. Many people are living together and on the whole I have found parents to be accepting. Legal marriage is still in but fewer people are marrying."

Schlesinger said that another interesting trend is that many couples must send their children to day care so the mother can go to work. "What this means is that parents are always tired because after a day at work they must come home to housework and child care. With so many roles to play there is never enough time to spend with each other or with the chiildren. This is a very different historical time than when all mothers stayed home. We lead a different life today."

He said that there is also a growing number of single parent families in the community. "Whereas, after World War II most single parents were widows or widowers, today it is usually a result of divorce and separation. Thirteen percent or so of Jewish families are headed by a single parent, in most cases the woman. It is not easy but they are managing and surviving."

He added that a direct result of the divorce rate is an increase in second marriages. "A second marriage is not like the first. There are two sets of families and weekend visitations can become quite complicated. These remarriages too, are generally working out quite well."

He noted that an estimated 10 percent of the general population, including Jews, are gay. "They will not go away and we have to work with them and understand that they cannot change. How we deal with them is in the strength of our own community."

Rachel Schlesinger said that when Jewish women began going back to work in large numbers families worried how they would exist without the mother at home all day and the community worried how it would exist now that these women could not be full-time volunteers.

Ben Schlesinger said that although there are many articles written about families, few of them are positive. In contrast, he said that they interviewed about 120 couples who had been married 15 years or more and asked them how their marriage survived — what qualities made for a lasting marriage.

Among many points, the research indicated that couples should show each other affection on occasions other than birthdays and anniversarys. He also stressed the three Cs —. commitment, compromise and communication.

He conceded that family life is very hard work but worthwhile. "Jewish families have survived all these years and they are still carrying on traditions. They may be carrying them on in different ways but they are still carried on. The 21st century begins in nine years and I see a flourishing family life."

Jewish socialization undergoing change

By RUTH SCHWEITZER

TORONTO —

The mobility of Jews in the United States, divorce, feminism, intermarriage and changing times in general have enormous implications for the Jewish community, according to Dr. Jack Wertheimer, professor of Jewish history at the Jewish Theological Seminary in New York. He says that, as a result, Jews are being lost in droves.

"The more traditional Jewish family is not being replicated," said Wertheimer when he spoke on the changing Jewish family in the 90s at Beth Tikvah synagogue. The rabbi pointed out that some studies even indicate one-parent families are in the majority. That has a vast impact on the socialization of Jews, he said.

With the younger Jewish population in the United States on the move, from the northeastern states to the Midwest, the West and South, it means that many grandparents now live far from their grandchildren. The Jewish network won't be built up, he said, so the children of these younger Jews won't have the chance to be part of it.

Although the general rate of divorce for Jews is lower than the rest of the population, large numbers of Jews are divorcing, Wertheimer acknowledged. He also said the high rate of staying single affects the family.

He says both feminism and the fact that most women work outside of the home have implications for the way children are being raised and for synagogue life. "Women who go into workplaces are being treated as equals there and find it hard to go into synagogues and not be treated as equals," he said.

The Conservative movement found itself terribly torn on the question of women's participation in synagogue life, Wertheimer says, and in the mid-eighties the rabbinate allowed women to enter rabbinical school. He reported that the decision resolved the crisis, although some congregations are still pitted against each other over the issue.

He said we are living in a time when many Jews have been lost to intermarriage, and he pointed out that the Reconstructionist and Reform movements responded by introducing the concept of patrilineal descent.

"Jews who are in mixed marriages attend a Reform synagogue because they find themselves welcome there," Wertheimer said, adding that there has been "a movement to create programs for mixed marriage couples" by Conservatives.

He said out of all the groups the Conservative movement, which includes traditionalists and those who favor change, has been most buffeted by the two elements. "Pluralists now takes the Reform label, while 20 or 30 years ago they took the Conservative label," he reported. Wertheimer commented that the Reform movement is the fastest growing one in the U.S. and that competition between religious groups is growing.

"What the Reform movement has done is to elevate the autonomy to select from Jewish tradition what he or she wants and finds personally meaningful," he said, adding that Reformers applied the highly rated American concept of individualism, and with it the modern desire for choice, to religion. "Kashrut is now an option which shows how attuned Reform has become to the new climate in the States."

He predicted that a struggle between the traditionalists and the forces of change would take place within the Conservative movement.

"Steps have been taken to affirm traditionalist conventions, but I'm not prepared to predict what's going to happen in the future," said Wertheimer. "If we say we oppose intermarriage, then we are going against the American way."

Newtonbrook high school students face reality of the Holocaust

TORONTO —

Students at Newtonbrook Secondary School were jolted recently by the reality of what happened to six million Jews 50 years ago.

Holocaust Awareness Week was held at the North York high school last month.

As students walked into their library — usually filled with rows of long tables, chairs and racks filled with magazines and computers — they were met by large visual recordings of the horrors of the Holocaust. To heighten the effect of the visual images, the exhibition was wrapped with pseduo-barbed wiring.

What followed was a week-long intensive "history lesson" from 12 guest lecturers. Paul Marcus talked of the courage of the Warsaw Ghetto heroes. Prof. Irving Abella recounted the record of the Canadian government during those years and the creation of the State of Israel in 1948. Abella also discussed how Jews were faced with an immigration policy that denied them entrance, thereby forcing them to await their deaths. Eldon Comfort lectured on the lack of human rights today throughout many parts of the world.

But it was the survivors themselves who had the most profound effect on the students. These aging men and women, in spite of the obvious difficulty in the retelling of their stories, provided the audience with a sense of their pain, their loss, fear, their lonleiness and isolation. These emotions could not be shared. But the act of quietly retelling the unimaginable created an intimacy otherwise unattainable among strangers.

Many teachers showed various films on the Holocaust and anti-Semitism to their classes during the week.

A large number of students recounted their feelings in journals and many said that although it was difficult, they wished the program lasted longer.

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In the November 5 issue of The Canadian Jewish News, we published a letter from our editor asking those of you who receive this newspaper as a result of your donation to the United Israel Appeal or the United Jewish Appeal to subscribe directly.

As the editor's letter explained, since 1971 UIA and three local federations--Hamilton, Toronto and Windsor--have been purchasing subscriptions for donors from The CJN at a substantially discounted rate--a rate that has remained unchanged for 21 years. However, the costs of publishing this newspaper have risen substantially. While some of the increase is the result of inflation, a considerable portion of it is due to a change in postal regulations that raised postage rates dramatically in the past 20 months. The amount paid by the Federations for an annual subscription no longer covers even a fraction of the delivery cost.

UIA and the Federations cannot increase the amount they pay for subscriptions--the needs of local communities and in Israel are pressing and must be met.

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Caplan family holds reunion in Toronto

By DEBBIE LIGHTSTONE

TORONTO —

It wasn't your usual family bash: instead of balloons and streamers, the walls were decorated with family trees and photos. And when each of the 150 guests walked in, rather than a party hat, they were handed a necklace-name tag with a chart on it outlining exactly who they were related to and how.

But it sure looked and sounded like a family bash: lots of talk and laughter, hugs and kisses, cameras flashing and videos rolling. The consensus was, in one participant's words: "This is not a party, it's an event, an incredible event."

The event was the coming together of several generations of the Caplan (originally Caplanski) family, the climax of months of research and organization spearheaded by Elinor Caplan, Liberal MPP for Oriole.

It all began with Caplan's desire to locate the long-lost children of one of her great-great-aunts who had emigrated from Poland to South America at the turn oof the century. That aunt had been one of eight children; all the others, including Caplan's great-grandparents, had come to Canada.

"It started as a casual search, then it became compulsive," Caplan laughed.

"On a recent trip to Israel I visited the Jewish Museum of the Diaspora in Tel Aviv — Beit Hatefutzot — and it had a new computer program tracing family genealogies. I bought the program and decided to gather my own family input because I wanted my family to be connected with Jews around the world.

At the same time, Caplan's mother, Thelma Goodman, had managed to locate the grandson of the long-lost aunt. During a cruise to Argentina, she contacted the Latin American Jewish Congress, which put her in touch with the local Jewish fundraising body. Its computer tracked down a name and address that matched a 33-year-old letter Goodman's family had received from Buenos Aires, a letter that had been the last communication between the families.

Goodman wrote to that address; two months later, in Toronto, she came home one afternoon to find a message on her answering machine. It was from Carlos and Ginny Kleiman, the long-lost Argentinian connection, now living in Houston, Texas.

"I was so excited, I couldn't wait for my daughter Elinor to come over, I called them right back and we spoke for half an hour. Then Elinor came and we called again and talked for another 45 minutes," Goodman recalled.

"I remember feeling that never again will we have to wonder where that part of the family is. Now we know."

Said Ginny Kleiman: "I was so excited I thought the telephone wires would burn out. This has been the experience of a lifetime. We had been searching for so long. Now it's like there's a magnet bewtween us, we know they are our family."

That telephone conversation set in motion the huge reunion held at the home of Caplan's sister, Carol Lou Spiegel, who was happy to play her part in the family drama.

"Everyone here is related. There are dozens of kids, and I've heard some of them say to each other: 'Hey, I met you at summer camp — you mean you're my family?' "

As family members examined the wall photos and each others' name tags, there were excited exclamations and shouts of recognition.

Doreen Greenspan recognized the candlesticks in a blown-up picture of a family Passover seder back in 1932.

"Those are the Shabbat candles that are in my home! My father gave them to me when his mother died, on condition I light them every Friday. And my daughter does," she said.

Ralph Kushner and his family came in for the reunion from Buffalo, New York.

"It's like a blind date, most of the people here I've never met before. My wife helped research our side of the family tree, and our two daughters are particularly thrilled to be here. They're both involved in Jewish issues and they're getting a sense of family ties."

Then there was the California connection.

"We came because we wanted a sense of roots, of continuing the story of *Fiddler On The Roof*," said Barry Moren of Los Angeles.

Ten-year-old Lauren Caplan's job was to pick out the string colors for the necklace-name tags; each color denoted a different branch of the family tree. She said, "I'm glad I'm here. Now I know I have a way bigger family than I thought. It makes me feel good to know there are a lot of people who care about me."

Her father Jerrold summed it up this way: "In 200 years I hope there will be a family reunion just like this one, and my name will be at the top of the family tree."

Mount Sinai, drug firms working on new products

By BEN ROSE

TORONTO —

Mount Sinai Hospital is vigorously pursuing a more active association between the hospital and pharmaceutical companies interested in the commercial development of drugs coming out of the hospital's research labs.

This is the message brought to a conference at the hospital on Biomedical Innovations by Dr. Louis Siminovitch, director of research, Samuel Lunenfeld Research Institute, and co-sponsored by the legal firm of Bereskin & Parr. It was attended by academic and industrial respresentatives from Canada and the United States, and organized by Terry Donaghue and Linda Kurdydyk.

In opening the conference, Siminovitch said researchers have discovered that the benefits of a new drug can be brought to the public sooner if its commercial development is undertaken by industry. As well, he said, industry has realized the benefits of working closely with hospitals and universities.

Siminovitch told *The CJN* later that the Institute plans to hire a marketing specialist in this field.

The hospital already has at least three major contracts with pharmaceutical companies, including one for more than $1 million, he said, and hopes to expand this type of technology transfer, so it becomes an important source of potential revenue.

"While Canadian academic institutions house basic research programs of a high international calibre, particularly in biomedical sciences, we have been slow off the mark to establish strong linkages with the corporate sector," he said. "With a limited number of notable exceptions, Canadian academic institutions have not been as pro-active as they should be in this area and have usually not developed the experitse and infrastructure necessary to develop effective interactions with industry.

"Again with some exceptions, Canadian companies have not been research intensive or willing to invest significantly in research, in part because they have relied on traditional resource-intensive operations and-or have been branch-plant operations with an off-shore parent company not interested in investing to a signficant degree in Canadian research and development."

Camp Ramah sets up in Russia

By CYNTHIA GASNER

TORONTO —

The first Camp Ramah has been established in the former Soviet Union says Norman Stern, president of the Canadian Foundation for Masorti Judaism (Conservative).

Canadian-born Rabbi Harvey Meirovich, formerly the associate rabbi at Toronto's Adath Israel Congregation and senior rabbi at Beth Sholom Synagogue, is one of the driving forces behind the establishment of this camp, which is situated outside of Moscow.

Two hundred children, ages 7 to 15 years, attended the four-week program. The participants were drawn in large part from the students in supplementary and day schools. These schools are operated by the Midreshet Yerushalayim project of the Bet Midrash in Russia and other former Soviet republics.

The camp staff includes Israeli educators as well as Russian immigrants now studying at the Bet Midrash.

There is also a two-week program for adults during the camp session. "The goal of the program," says Stern, "is to create learning communities of parents and children among Jews who for generations were denied access to Jewish education during the years of Soviet rule."

While in Toronto, Rabbi Meirovich held academic posts as lecturer in Jewish Studies at the University of Toronto's School of Theology and he was visiting Judaic Scholar at the U of T's St. Michael's College. He also served for several years as professor-in-residence at Camp Ramah in Canada.

Camper with prayer book.

Rabbi Meirovich is presently the director of the Rabbinic Program at the Seminary of Judaic Studies (Bet Midrash) in Jerusalem. The Bet Midrash is considered to be the fifth school of the Jewish Theological Seminary of America (Conservative).

The rabbi also serves as coordinator of graduate studies at the Midrash for Russian immigrants training to be community leaders for Russian Jews in Israel and in Russia.

Speaking of the new camp in a telephone conversation, Rabbi Meirovich told Stern that he was "very excited about being part of this historic venture." He said that for years his dream was to see Jews in the former Soviet Union experiencing what it means to be Jewish.

The Jewish Agency, says Stern, "was so excited about the camp that they plan to fund two more camps next summer. A 15-minute video tape is being prepared by Rabbi Meirovich showing some of the activities held at the camp.

For more information on the Canadian Foundation for Masorti Judaism or Camp Ramah in the former Soviet Union, call Norm Stern at (416) 782-1119 or the Foundation at (416) 738-1717.

Commercial medicine rejected by Labor MK

TORONTO —

"Commercial medicine, wherein the patient pays for services, makes money for hospitals. The profit of Israel's Sick Fund (Kupat Holim) is getting people to live longer — old people. Since 1948 the life expectancy in Israel has increased by 11 years.

This was the statement of Israel's new member of the Knesset, Dr. Yoram Lass, formerly the director general of the Ministry of Health, during a meeting with Canadian Friends of Kupat Holim in Toronto.

"The better the health system, the more it costs," he explained. "But our priority is good health, not running the hospitals as a commercial enterprise. Most of our people cannot pay for all necessary treatment."

He pointed out that in the United States the life expectancy of a black male is 11 years less than a white male. "That's because nobody treats him." He said that proportionately twice as many Caesarian operations are performed in the United States than in Israel. "That's because such operations are highly profitable. The dollar talks in that system. The rich are abused and the poor die."

Kupat Holim ensures the health and medical care of 80 percent of Israel's population.

Dr. Lass is a member of the ruling Labor Party in the Knesset.

The Canadian Jewish News

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Organizations and People

What's New

By MIRIAM CHINSKY

DEADLINE REMINDER

A reminder that the deadline for What's New and About People is Thursday, two weeks prior to publication date. However, due to a revised holiday schedule ((CJN office is closed Dec. 24, 25 and 28) and since there are no issues on Dec. 31 and Jan. 14, Thursday, Jan. 7 will be deadline for Jan. 21.

Sunday, Dec. 27

BINGO

Here is a chance to win some great prizes and help children and adults with handicaps, during the Muki Baum Association giant bingo fundraising event, 12:30 p.m. Sunday Dec. 27, at Finch Bingo Country, 2424 Finch Ave. W. (just west of Weston Rd.) phone 740-1009. $25,000 prize board, $10,000 full jackpot. Proceeds to Muki Baum Association for the Rehabilitation of Multi-Handicapped, toward the purchase of two vans for group home residents and clients of the adult program. For more information abaout the association, call 630-2222.

Monday, Dec. 28

CHABAD LUBAVITCH

At Chabad Lubavitch Community Centre, 770 Chabad Gate, Thornhill, **Rabbi Yosef Gansburg's** class, Unearthing the World of the Bible, continues with Joseph and Judah- Two Paths of Greatness, 7:45-8:35 p.m., Monday, Dec. 28. **Rabbi Mendel Bernstein** continues his Soul Trek course with The Cosmic Battle of Mashiach, 8:50-9:40 p.m. For information, call 731-7000.

AND WHAT ELSE IS NEW...

JUDAIC CALLIGRAPHIC ART

The Calligraphic Arts Guild of Toronto is sponsoring a show of Judaic and Hebraic Calligraphic Art, Jan. 3-30 in the third floor auditorium, Barbara Frum Library, 20 Covington Rd. (Bathurst-Lawrence). Among the artists exhibiting is Israeli-born **Karny Vorona,** who will display illuminated Haftarot, ketubot and other calligraphic works related to the Bible and Jewish holidays.

JEWISH DIABETES CHAPTER

Psychological Effects of Diabetes on Patients and Families, will be considered when psychologist **Joseph Garber** addresses a meeting of the Jewish Diabetes chapter, 8 p.m. Monday, Jan. 4 at Shaarei Shomayim Synagogue, 470 Glencairn Ave. W. Everyone is welcome. Family members are invited. Please bring Miracle Mart tapes. Admission, CDA members, $1, non-members, $2. To inquire further, contact **Esther Schwartz,** 782-2176 or **Shirley Glatt,** 225-1989.

KOLEL SINGLES STUDY PROGRAM

The next monthly study program for singles offered by Kolel: A Centre for Liberal Jewish Learning, is Sunday, Jan. 3. This in-depth Judaic study is for ages 25-40; format is a presentation followed by small study groups exploring a traditional text from a liberal egalitarian perspective. The topic is, What Does It Mean to Honor Thy Parents? For more information, call 660-3154.

VOLUNTEER DRIVERS

Taylor Place Senior Adult Centre, requires volunteers to drive senior citizens to medical and dental appointments, shopping, banking and social activities within the Don Mills area. All that is necessary is a car and a friendly manner. For additional information, please call **Shelley,** 447-7244.

ADATH SHOLOM DONATES $5,000

Adath Sholom Synagogue, which operates a weekly Wednesday night charity bingo at the International Centre, has donated $5,000 to the Credit Valley Hospital Foundation. Adath Sholom fund raising chair, **Stan Saltzan,** notes that the shul has strong ties with Mississauga and each year likes to support the community with a special gift to benefit those who live in the area.

LIES MY FATHER TOLD ME

New Fraternal Jewish Association screens the acclaimed film, *Lies My Father Told Me,* 2 p.m. Wednesday, Jan. 6 at its new meeting place, 12 Heaton St.(Lodzer Centre) one block north of Sheppard, west from Bathurst, jointly with the Overbrook Cultural Club. Refreshments. All are welcome.

SPEAK, READ, WRITE HEBREW

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., is accepting registration for beginner, intermediate and advanced adult and teenager winter courses in conversational Hebrew. Morning courses are 9:40-11.05 Mondays, Jan. 18-May 3. Evening courses are 7:30-9, Tuesdays, Jan. 19-May 4.

Instructor for the beginners' course is **Joseph Klinger,** founder of the Israeli ulpan method of teaching Hebrew in Toronto. For consultation and registration, call him at 787-0197.

BAYCREST SYNAGOGUE SERVICES

Baycrest Terrace Synagogue, 55 Ameer Ave., holds Shacharit services weekdays at 8:30 a.m. and also Mincha Maariv at 4:40 p.m. Shabbat services are at 9 a.m. preceded by Talmud studies with **Gershon Samonovitz** at 8 a.m. For information, call **David,** 256-1600.

T'NACH STUDY GROUP

The T'nach Study Group will focus on Book of Kings I, Chapter XI with **Dr. Isadore Cass** 8:15 p.m. Tuesday, Jan. 5, at Associated Hebrew Schools, 3630 Bathurst St.

CHILDREN'S CLOTHING DRIVE

Royal Canadian Legion, General Wingate branch, is collecting good used winter clothing for Canadian children. Please call **Oscar Adler,** 630-6431 or the office, 782-5024, for pickup.

GIVE THE GIFT OF FRIENDSHIP

There are many homebound seniors in our community whose lives would be greatly enhanced by the gift of friendship from a volunteer visitor. As temperatures drop and sidewalks turn icy, older adults spend more time indoors alone. You can brighten someone's life through Senior Care's (Community Services to Jewish Elderly) volunteer visitor program.

Bring warmth and companionship to a lonely homebound senior. For additional information, please call **Arnold Foss,** 635-2860.

JEWISH FAMILY & CHILD SERVICE

JF and CS workshops include, Young Widows/Widowers (begins Jan. 26); Positive Parenting: Challenge of the 90s - groups for parenting teens, the young child, step-parenting, parenting the adopted child; For Men Only (begins 1993). For more details concerning fees and registration, call **Pat Lieberman,** 638-7800.

WOMEN'S MUTUAL SUPPORT GROUP

Jewish Family and Child Service is offering a group for women experiencing violence in their intimate relationships. Groups will begin in the new year. For information, call **Pat Lieberman,** 638-7800, ext. 215.

MANIC-DEPRESSIVE ASSOCIATION

At a meeting of the Manic-Depressive Association of Toronto, 7:30 p.m. Wednesday, Jan. 6, Room 224C (second floor), 40 Orchard View Blvd., **Dr. Rifaat Kamil,** mood disorders program, Clarke Institute of Psychiatry, will explain New Areas of Research. For information about support groups, call the office, 486-8046.

CAMP BILUIM ISRAEL

On Jan. 6, parents and campers are invited to an information meeting directed at candidates eligible for the Camp Biluim Israel '93 program. The meeting will be held 7:30 p.m. at 788 Marlee Ave. in the Haifa Hall, when **Shmulik Levkovitz** national shaliach/director of Canadian Young Judaea and **Risa Epstein-Gamliel,** national executive director of Canadian Young Judaea, will discuss the program.

JEWISH LESBIAN/BISEXUAL WOMEN

The next meeting of Jewish lesbian and bisexual women feminist group, is planned for 8 p.m. Thursday, Jan. 7 at 519 Church St. Meetings are held the first Thursday of each month. For further information call **Vanessa,** 397-3346.

NORTH YORK SYMPHONY

Current home for the North York Symphony is the Leah Posluns Theatre, 4588 Bathurst St. First concerts in the new year are on January 7 and 9. For details about subscription series or individual concerts, call the box office, 630-6752.

EPILEPSY SUPPORT GROUP

An epilepsy support network is forming. The program will focus on sharing of experiences, stress management and creativity. For additional information, call **Reisa Gula,** 889-7534.

IMPROVE YOUR HEBREW

Learning Hebrew is fun and easy with **Yael Lev.** A second term of conversational Hebrew starts the week of Jan. 4. Daytime and evening classes, beginner to advanced, will be offered at Shaarei Shomayim Synagogue, Beth Tikvah Synagogue, Associated Hebrew Schools on Neptune Dr. and the Jewish Community Centre north branch. For more information and registration, call **Yael,** 225-6151.

ABUSE OF THE ELDERLY

The Awareness Project on Abuse of the Elderly, a volunteer committee of older adults at the Bernard Betel Centre, has been involved in public education on elder abuse since 1988. A grant from New Horizons has enabled the formation of the Awareness Project Players, who have written and produced *Dignity Denied: Vignettes on Elder Abuse,* under the direction of **Shawn Zevit.** It is available for community groups, clubs and conferences. For information and bookings of the play, call **Sheila Zane,** 225-2112.

for seniors

First meeting in the new year of Lunch and Learn in Retirement, Holy Blossom Temple, takes place at noon Wednesday, Jan. 13, when **Sam Ruth,** former director of the Baycrest Foundation discusses Living in the Nineties and on to 2000.

The Bloor Y together with the Toronto Board of Education, offer the following classes: bridge, 1 p.m. Mondays; exercise, 1 p.m. Tuesdays and Thursdays; current events, 2:15 p.m. Tuesdays; folk dancing, 1 p.m. Wednesdays; knitting, 10 a.m. Wednesdays. Classes commence January 11 and are free to seniors.

Book now for **Shaarei Shomayim Friendship Club's** all-inclusive 12-day trip to Israel with many great extras, March 1-22. Experience Purim as it should be! Call **Lena,** 785-5773 or **Ruth,** 224-5923. Registration for Florida trips continues Tuesdays only, 10 a.m.-1 p.m. at the shul. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield,** 787-1526.

Aluma Canadian Israeli Club meets Mondays at 15 Hove St. (B'nai Brith Building). Enjoy free

[Cont'd. on page 25]

HELPING SOLDIERS

Resourceful senior citizen Willie Brown completed a highly successful one-man campaign at the Jewish Community Centre, North branch, on behalf of Israeli soldiers. He is pictured above, presenting a cheque to Jack Muskat, chair, Toronto branch, Association for the Soldiers of Israel. (Graphic Artists photo)

WEIZMANN PROGRAM

Weizmann Women for Science recently held the second program in its 1992-93 scientific series. Hosted by Varda and Barry Feiner, a symposium on Legal and Ethical Issues Raised by Genetic Screening, was presented by Prof. Bernard M. Dickens, Dr. David Malkin and Dr. Peter Singer. Seen here are (from left) Prof. Bernard M. Dickens, Dr. Peter A. Singer, Barry Feiner, Dr. Dina Gordon-Malkin, Dr. David Malkin.

LECTURE HALL WING DEDICATED

Dr. Adolf and Klara Brettler of Toronto have dedicated a lecture hall wing at the faculty of humanities, Mount Scopus campus, Hebrew University of Jerusalem. Presenting the scroll of honor to Dr. Brettler (centre) are Merle Goldman, executive director, Ontario region, Canadian Friends of the Hebrew University and Dr. Ralph Halbert, president emeritus, Canadian Friends of the Hebrew University.(Graphic Artists photo)

Organizations and People

What's New

[Cont'd. from page 24]

games, Soufganiot and wine, at a Chanukah party, 7:30 p.m. Sunday, Dec. 27. Tickets, $6 members, $8, non-members, are available at meetings. Phone 635-5604 or 783-9453. On Dec. 28, the movie, *Golden Hit*, with **Yoram Gaon,** will be shown. Come out for bingo on Jan. 4.

Reserve now for **Earl Bales Seniors Club** New Year's Eve dinner dance, 7-12 p.m. Thursday, Dec. 31 in the community centre. Members, $28, non-members, $30. Upcoming events include a Saturday Night Dance, 7-10 p.m. Dec. 26, members free, non-members $1 and a movie, *Crocodile Dundee II*, 2 p.m. Wednesday, Jan. 6, in the clubhouse. Courses offered in conjunction with North York Board of Education, start Jan. 4. There is 5-pin bowling for members. 1 p.m. Mondays, at York Bowlerama and $5 local day trips for members. For information call 636-7856.

Seniors plus Summer plus Sun, equals 12 days at Good Fellowship Lodge. Think ahead to summer and a holiday near Parry Sound Ontario. Check with **Jewish Camp Council,** 3995 Bathurst St., Suite 200, or call 630-1180 for more information.

The **Wagman Centre Self-Help Widows Group,** 55 years of age and over, meets every other Sunday to help each other deal with mourning and adjust to loss, share experiences and make new friends. The next meeting is Dec. 27 from 1-2:30 p.m. in the Wagman Centre board room, 55 Ameer Ave. Group co-ordinator is **Toby Warsh.** For more information, call **Paula David,** 789-5131 ext. 2271.

A movie will be screened in the assembly room at the Wagman Centre, 1:30-3:30 p.m. Sunday, Dec. 27. A greet the New Year party is scheduled for 7-8:30 p.m. Tuesday, Dec. 29 in the assembly dining room.

Lifestyle Retirement Community Forest Hill Place, 645 Castlefield Ave., presents a three-part series, Take Charge of Your Life, with media celebrity **Leonard Rubenstein,** 2 p.m. Thursdays, Jan. 7, 14 and 21.

Sunrise Group has accommodation for a Miami trip , Feb. 1-March 1, single rooms with efficiency. For more information, call **Esther,** 932-2534 or **Manny,** 633-7463.

Young at Heart Seniors is arranging a trip to Florida for one, two or three months at the Seabrook Hotel in Surfside. A few more places are still available. Partners, are available as well. Everyone welcome. Also, a trip to Israel is being planned for two or threee weeks. To inquire about prices and other details, call **Helen,** 635-6343.

Women's Division is organizing a trip to Israel at the end of April and a Catskill vacation, end of July. For information on these trips, call **Lil,** 635-6343.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. Phone number is 225-2112.

The Friendship Circle for people 55 years of age and over and single, meets at the centre every other Thursday at 7 p.m. Meetings are for Friendship Circle members only. Fee is $1. On Dec. 24, come and enjoy the lovely singing voice of **Kimberly Hoffman.** Chanukah refreshments.

Are you interested in acting? The Awareness Project Players would welcome you to join them in performing their play on elder abuse, throughout Toronto. Call **Sheila Zane,** 225-2112.

Music in the Romantic Period, an eight-week course with concert pianist **Mildred Bennett,** runs 1:30 p.m. Mondays, Jan.4-Feb. 22. Members $1, non-members, $2.

For information on Florida vacations, Jan.5-Feb.2 and Feb. 2-March 2, (extra nights available), call 225-2112.

Dance to the exciting music of the Creative Band, 7:30-10:30 p.m., Sunday, Dec. 27 and Sunday, Jan. 3. Admission, $3.50 members, $4, non-members.

Etrog, an Israeli cultural club for Hebrew speaking adults, meets every Wednesday at 7 p.m. Programs include movies, lectures, concerts and dances. On Dec. 30, there will be a New Year greeting evening. For more information call **Anna,** 225-2112.

Join the fun, clap your hands and sing along as **Cantor Albert Feldman** plays his accordion and sings in English, Hebrew and Yiddish. Refreshments. Members, $2.50, non-members, $3.50.

at the JCC

Bloor Y Downtown Club (24-35) invites you to brunch, followed by a show at the McLaughlin Planetarium, Sunday, Jan. 10. Meet at the Y (750 Spadina Ave,) 11:30 a.m. Cost is $18. Register by Wednesday, Jan. 6. Call **Luni,** 924-6211 for additional information.

Registration for winter courses has begun at the Bloor Y. Sign up for pottery, dance, gymnastics, kids programs and more. Pick up your brochure today.

Take a Latin American dance class. Learn the steps to the cha cha, rumba, merengue. Starts Monday, Jan. 11 and continues for eight weeks. To sign up and for more information, call **Luni,** 924-6211.

Bloor Y is offering an NLS course beginning Sunday, Jan. 10 from 6-10 p.m. Cost $75 plus certification fee and manual. Prerequisites, 16 years and Bronze Cross.

Also starting Sunday, Jan. 10 is a 9-week Bronze Medallion course and a Bronze Cross course. Fees for both are $65 each plus certification fees and manuals. Classroom and pool sessions are 5-8 p.m. For more information on any of these Royal LIfe Saving Society courses, please call **Frances Fraser,** 924-6211.

Have you ever wanted to try scuba diving? Here is your chance. On Tuesday, Jan. 12, from 7-10 p.m. the Bloor Y is offering a Discover Scuba Night, when you can scuba dive in the pool for $10 per hour session. This fee includes a brief introduction and all the scuba diving equipment you will need. Just bring your bathing suit and a towel. Call 924-6211 for more information.

About People

DAY SCHOOL APPOINTMENT

Dr. Ira Schecter, president of United Synagogue Day School, Toronto, has been appointed to the executive of the Solomon Schecter (Conservative) Day School Association. This association represents all the Solomon Schecter Day Schools comprising 10,000 pupils enrolled in 70 schools in North America.

United Synagogue Day School of Toronto has 1300 students and over 150 staff.

Dr. Schecter is also chair of the dialogue committee of the Board of Jewish Education in Toronto, which deals with such concerns as financing, relatonship with the government and reacting to legislation.

SANDRA STRAUSS SYMPOSIUM

Sandra Strauss tragically died in March 1992. Since 1987, she worked as a psychoeducational consultant with the York Region Board of Education and in the 1970s she was a Montessori teacher. She dedicated much of her professioal life to psychology, education and helping others. With her husband, psychologist **Dr. Peter Strauss,** she actively pursued an interest in Eastern philosophies.

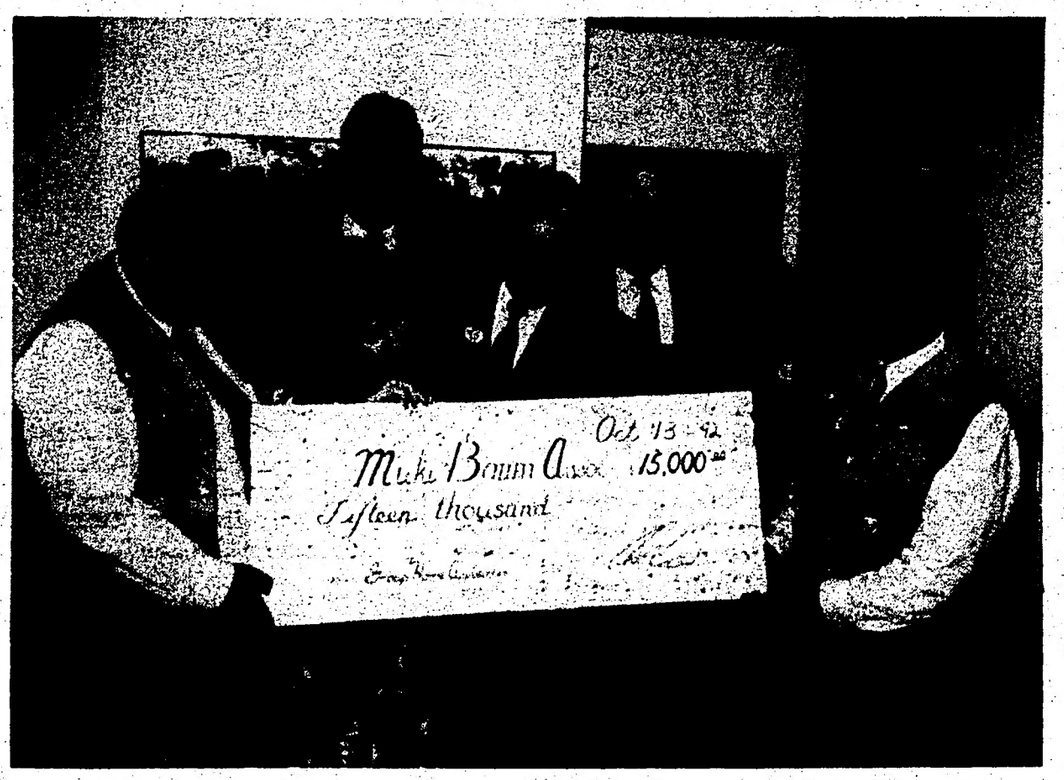
In view of Sandy's commitment to others and her active pursuit of professional development, the Sandra Strauss Memorial Symposium was conceived. As a result, her colleagues from psychological services at the York Region Board of Education recently coordinated a free one day workshop featuring **John Walter** of Chicago, who spoke about Solution Focused Brief Therapy to approximately 130 professionals in the school psychology field, representing boards throughout Southern Ontario.

JUVENILE DIABETES BOARD

The Juvenile Diabetes Foundation Canada, (JDFC) has elected Toronto marketing executive **Jerome Shore,** as president for 1992-93. Others members of JDFC's executive committee, board of directors, are: **Gerald S. Hunchak,** Toronto, chairman; **Helaine Shiff,** Toronto, past president; **Donald Moffatt,** Ottawa, vice-president; **Jim Garfinkle,** St. Laurent, Quebec, vice-president; **Dr. David Kozloff,** Hampstead, Quebec, secretary; **Lorne Kutner,** Toronto, treasurer.

SANHEDRIN AWARD

Ontario Justice of Appeal Sydney L. Robins (left) accepts the Sanhedrin award from Chief Justice of Ontario, Charles Leonard Dubin, at Beth Tzedec Synagogue, where Israel bond sales are up considerably over last year. [Photo by Arnold Machtinger]



MUKI BAUM GETS DONATION

The Forest Hill Lions Club donated $5,000 to the Muki Baum Association for the Rehabilitation of Multi-Handicapped, to purchase appliances for three new group homes (co-funded by the Ministry of Community and Social Services and the Ministry of Housing). Pictured (from left) first row, are Jack Besser, project chair, Forest Hill Lions Club, Dr. Nehama T. Baum, executive director, Muki Baum Association, Bert Jacobs, Forest Hill Lions, Lee Dwyer, parent, Stan (Stosh) Goldstein, Lion president, Forest Hill Lions. Top row, Kevin Watson, president, Muki Baum Association, Jim Drelling, director, board of directors, Muki Baum.

BONDS DINNER

State of Israel Bonds held a dinner honoring the past presidents of Beth David B'nai Israel Beth Am Synagogue, with special guest speaker Yitzhak Shelef, Israel's ambassador to Canada. (From left) Glenn Bowman, president, Beth David B'nai Israel Beth Am, Ambassador Yitzhak Shelef, Alex Grossman, president Canada-Israel Securities Ltd., Alex Eisen, dinner chair, Dror Zeigerman, consul general of Israel. (Randy Zelcer, Zephyr Studios photo).

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Organizations and People

Synagogue expansion begins

By RUTH SCHWEITZER

TORONTO —
Groundbreaking ceremonies in honor of the upcoming construction of Beth Radom's new synagogue, to be completed by September of 1993, took place on a wintry afternoon early in December.

Synagogue president Richard Birnbaum recalled that 30 years ago he took part in a groundbreaking ceremony for the building on Reiner Road, now being used by the congregation.

Councillor Mike Feldman told of how, just after he won a recent by-election, he helped Beth Radom get permission, under the Planning Act, to add an extension to the front of the current structure. "I was able to do a mitzvah by my first act," he said.

Until recently the Conservative congregation of Beth Radom was an aging one, according to Sandy Shessel, but he says a membership drive over the past two years brought in 30 new families and raised the total membership of the shul to 275 families.

Richard Birnbaum, president of Beth Radom, is seen at the groundbreaking ceremony for a new synagogue with (from left) past presidents Sam Weisberg and Sandy Shessel. [Alron photo]

"The building we have is really a dining hall, as opposed to a synagogue," he said. "We decided we had to build a synagogue to attract new members. That is the reason the expansion is taking place."

The building that currently houses the congregation will remain intact, to be used as a social hall, says Shessel, and the lobby is to be demolished to make way for the synagogue. Construction of the extension, designed by architectural firm Stone, Kohn, McGuire and Voyt, begins in January of 1993.

Also attending the event were past synagogue president Sandy Shessel, and cantor Hesh Mayersdort. Other guest speakers included Art Eggleton, former mayor of the city of Toronto and Barry Tissenbaum of the Jewish Federation of Greater Toronto.

"The sanctuary is being built, along with classroom facilities in the basement," Shessel said. "The sanctuary will have a fixed seating of 350. It's expandable to about 800 for High Holidays."

Although Beth Radom now functions without a rabbi, Shessel says the congregation definitely has plans of obtaining one before the opening of the new shul.

The synagogue started out in 1925 as a mutual benefit society organized by Jews who came from the town of Radom in Poland, said Beth Radom's legal counsel Irving Kirshenblat. The society acquired its first building on Beverly Street, from which operated a co-operatrive credit association that provided various forms of assistance, including medical aid to those who could not afford it.

Organized in 1950 by Radomers who settled in Toronto after the war, the B'nai Radom erected a monument to the approximately 30,000 Radomers, almost the entire pre-World War II Jewish population of the town, who were murdered by the Nazis.

In 1962 the Radom mutual benefit society became an official synagogue, erecting, with the assistance of B'nai Radom, the building at 18 Reiner Road, just south of Bathurst and Sheppard. "We moved from downtown to an uptown location as the Jewish population moved," says Sandy Shessel.

Mother-daughter ties

By CAROLYN BLACKMAN

TORONTO —
Nothing is quite so special as mother-daughter relationships and no one knows that better than Hedy and Devora Fleischmann, co-authors of *Bittersweet Beginnings*, a novel about teenage girls in a religious high school.

Speaking recently at the opening lecture of the 16th annual Jewish Book Fair, the pair told the group that the message of the book was to "make people aware how mother-daughter relationships can work for the good. As we wrote, we realized that each of the four main characters had a different relationship with her mother. This relationship was very indicative of her behavior."

Hedy said that when they first began writing over a year ago, they did not realize they had a message to tell. "Clearly, however there was a message. As the characters envolved we were made aware that relationships are not art — work must be put into them."

The Fleischmanns, who stress that their own relationship was enhanced by this joint project, gave suggestions on how to strengthen mother-daughter relationships. "Communication is very important. If something is bothering either of you, talk it over immediately before it becomes something big," said Devora.

Hedy continued that "It is essential for a daughter to feel unconditional love. She must know that they are both on the same team even if they are disagreeing over certain matters. Spend a lot of time talking and listen to your daughter. If something is very important to her, trust her even if you do not fully agree."

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Barry Borden, M.D.	Toronto	(416) 494-7442
Elie Cass, M.D.	Toronto	(416) 966-2277
Anthony MacFarlane, M.D.	Hamilton	(416) 525-9430
Rhonda Wilansky, M.D.	Mississauga/Toronto	(416) 278-4606
Michael Zajdman, M.D.	Mississauga	(416) 569-9798

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BERIT MILA BOARD OF REFORM JUDAISM,
a joint program of the institutions of Reform Judaism
Central Conference of American Rabbis
Hebrew Union College-Jewish Institute of Religion
Union of American Hebrew Congregations
NOAM extends its best wishes for a HAPPY CHANUKAH

CHANUKAH PARTY

CJN editor Patricia Rucker lights candles at the paper's annual staff Chanukah party last week. A vigorous debate followed on the virtues of herring in wine sauce vs. herring in cream sauce. [Ron Csillag photo]

SINGLES EVENTS

Singles Events is an advertising feauture of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

We are forming a singles group for men and women interested in discussing interpersonal relationships. Our next meeting will be held: Thursday, January 7, 7:30pm, at the Adath Israel Congregation- Bathurst/Wilson area. Call Evelyn at 781-9245 or Glen 519-836-4747. 13049

The Flamingo Club
(Sunday, December 27, 7:00pm)
End of the year gala event, at the newly renovated Club 20/20 (formerly Club Bluenote) 128 Pears Avenue, 1 block north of Davenport west off Avenue Road. $10.00. Dress code-no jeans please.
Special note: Please arrive early for delicious hot and cold hors d'oeuvres.
P.S. Drawing for amazing door prizes every 15 minutes, after 9pm.
One incredible event, dont miss it!!!
Call Steve, The Flamingo Club, 635-0308. 12977

Metro Toronto Singles presents our 7th Annual Chanukah Party at Berlin and Yuk-Yuk's Uptown (2335 Yonge Street, north of Eglinton). 2 parties for the price of one! Downstairs Yuk-Yuk's will be playing hits from the 60's and 70's, while upstairs at Berlin, top current hits will be played. Thursday, December 24. 7:00pm. (Christmas Eve). Traditionally our largest party of the year. 222-7111 for information. Over 800 people expected this year! From past experience, it is suggested to arrive early to avoid long lineups. 12950

X-mas Bash '92-NOT! Thursday, December 24-Barracuda (old Copa premises) 21 Scollard Street. Opens at 7:00pm. 921-4496. Huge party with batting cages, volleyball court, 10 pool tables, dance floor and more... Come meet, mingle, dance and party. Only $10.00! The Boys- Greener, Huber and Eisen. 12963

A Touch of Class (35-55) presents **Oneg Shabbat Mix and Mingle Party**. December 25th. 8:00pm. Cost $15.00. Limited space.
New Year's Eve Champagne Party (Prime Rib, Salmon Buffet.) Champagne at Midnight. 8:00pm. Cost $25.00 advance, $30.00 door. Reserve early, limited space. Call Sonia, 737-4076. 12939

Beth Tikvah Synagogue
3080 Bayview Avenue, Willowdale
The Morris and Sally Justein Endowment Fund
Invites the Community to hear the noted Talmudist
Rabbi David Weiss Halivni
Thursday, January 14 through January 17
Thursday, January 14 — 6:00 p.m. — Dinner and Dialogue
8:00 p.m. — Lecture *"Can Jewish Law Be Immoral?"*
Shabbat, January 16 — 9:00 a.m.
Services with Divrei Torah to be given by Rabbi Halivni
4:15 p.m. — Talmud Class
(Continuation of Thursday Evening)
Sunday, January 17 — 9:00 a.m.
Services and Breakfast followed by Lecture
"The Complementary Relationship of G—d and Man in Judaism"
Lectures: Members — Free
Non-Members $5.00 per lecture
Meals: Nominal Charge
To reserve for meals and for further information, please call Beth Tikvah at **221-3433.**

Organizations and People

Anna Zuckerman (left) and Andrea Sugar.

Book of CHAT essays, stories reflects 'passion of our young'

By RANDI DRUZIN

TORONTO —

"One day on the March of the Living, we met up with a group of young Polish children. We gave them treats of chocolate and candy, spoke to them, and laughed with them. However, when we turned around to load our buses, the children were friendly no more. They picked up stones, threw them at our bus, and began cursing us."

This young man's experience is recorded in the new book *Voices: Jewish Teens of the 90's* — a compilation of work written by students at Community Hebrew Academy of Toronto (CHAT) about issues that affect their lives.

The book, whose creation was a joint effort between CHAT and the affiliated organization, Friends of CHAT, was recently presented at the Jewish Book Fair by its editors, Andrea Sugar and Anna Zuckerman.

"Putting this book together was a long and difficult process," Sugar said, explaining that she and Zuckerman reviewed each of the 600 submissions at least five times. "But it was incredible to read about the personal passion of our young people."

Sugar and Zuckerman, both of whom are actively involved with Friends of CHAT and are parents of former CHAT students, put together a five part questionnaire asking students to reflect on their Jewish identity, their social relationships, their school, peer pressure or anti-Semitism.

The questionnaire was distributed to students taking English courses at CHAT last winter, and early this year Sugar and Zuckerman began reviewing the submissions, which included essays, short stories (anecdotes) and poems. "(These submissions) filled us with pride and respect," Sugar said, explaining that many of the students submitted thoughtful and eloquent responses.

"From our research we found that CHAT students are grappling with the same issues as other teenagers (especially alcohol, drugs and sex), but are better able to meet these challenges because they have a strong sense of identity," she said. "CHAT students have a sense of belonging to the larger Jewish community, of being part of a bigger, broader whole. And this perspective enables them to deal with their lives with a greater sense of maturity."

Sugar and Zuckerman also concluded from their research that CHAT provides "a warm, supportive environment in which students can work out their problems," and that CHAT encourages students to be tolerant since the student body includes Orthodox, Conservative and Reform Jews.

Sugar said she and Zuckerman, who has a degree in broadcast journalism, were especially impressed by the students response to anti-Semitism. "They wrote about being jeered at during basketball games and about being harassed in bars," she said. "And though they were shocked, they were hopeful. They expressed confidence that education could help overcome anti-Semitism."

Though the book was published for CHAT students and their parents, Sugar reports that it has generated a lot of interest among educators as well. The former high school teacher now works with educators from Jewish and secular schools throughout Canada and the United States who, she says, have asked her questions about the book. "Most books about teenagers are written by adults," she explained. "But this book is written by teenagers themselves."

Author analyzes Jewish humor

By CAROLYN BLACKMAN

TORONTO —

A woman went to her rabbi and told him that she had had a headache for days. Her son just got a divorce, her husband was sick and her daughter was going bankrupt. After talking for a while she exclaimed that her headache had gone away. No it hasn't, said the rabbi, now I have it.

People traditionally joke about things over which they have no control, says Rabbi Joseph Telushkin, author of *What Jewish Jokes Say About Jewish People*.

"Humor is a way for people who feel powerless to lessen the odds. It is a weapon of offence. Sixty or 70 years ago, Jews made jokes about anti-Semites because they felt powerless against them, and in the 1930s there were many Nazi jokes. Now we can confront these things so there is no need for jokes," Rabbi Telushkin said recently at the 16th annual Jewish Book Fair.

He said that ethnic jokes exist because of traits that are focused around a certain group. "Judaism emphasizes the parent-child relationship that when the connection becomes overly intense humor steps in. Psychiatry is also a Jewish theme because Jews are overly represented in medicine and many of them are psychiatrists."

To show how these two themes can intermingle he told the group about three women who are competing about how good their sons are to them. Despite what the first two say the third woman has them beat. "My son pays $150 an hour to see a psychiatrist and what does he talk about? Me."

Rabbi Telushkin said that the reason ethnic humor got a bad name is "because it does not know individuals, it only deals in group. There are never jokes about Jewish alcoholics because traditionally, we are not alcoholics. Our bad trait is anything that has to do with money. Stereotypically, Jews are bad soldiers with good business sense. Only Israel has reversed this image which is why in Israel there are never army jokes, only jokes about the economy. That is what they feel powerless against."

He added that Jewish culture discourages Jews from showing their anger physically. "We show anger verbally which is how all the famous Yiddish curses came into being. Our community fights are always verbal."

Rabbi Telushkin said that Jewish jokes are about Jews willing to make fun of their own foibles and that a lot of these jokes are centred around food and restaurants. "Two men went into a restaurant and the first asked for a glass of water. The second also ordered a glass of water and told the waitress to make sure the glass was clean. When the waitress brought the water she asked which man had requested the clean glass."

Clarification

An article in last week's *CJN* on changes to Ontario's long-term health care may have implied that Michael Scheinert, director of Senior Care, supports a maximum of 60 hours a month of home care for the frail elderly.

In fact, Scheinert feels that 60 hours a month of home care — help with personal care, shopping, meal preparation and chores — is inadequate for some Senior Care clients.

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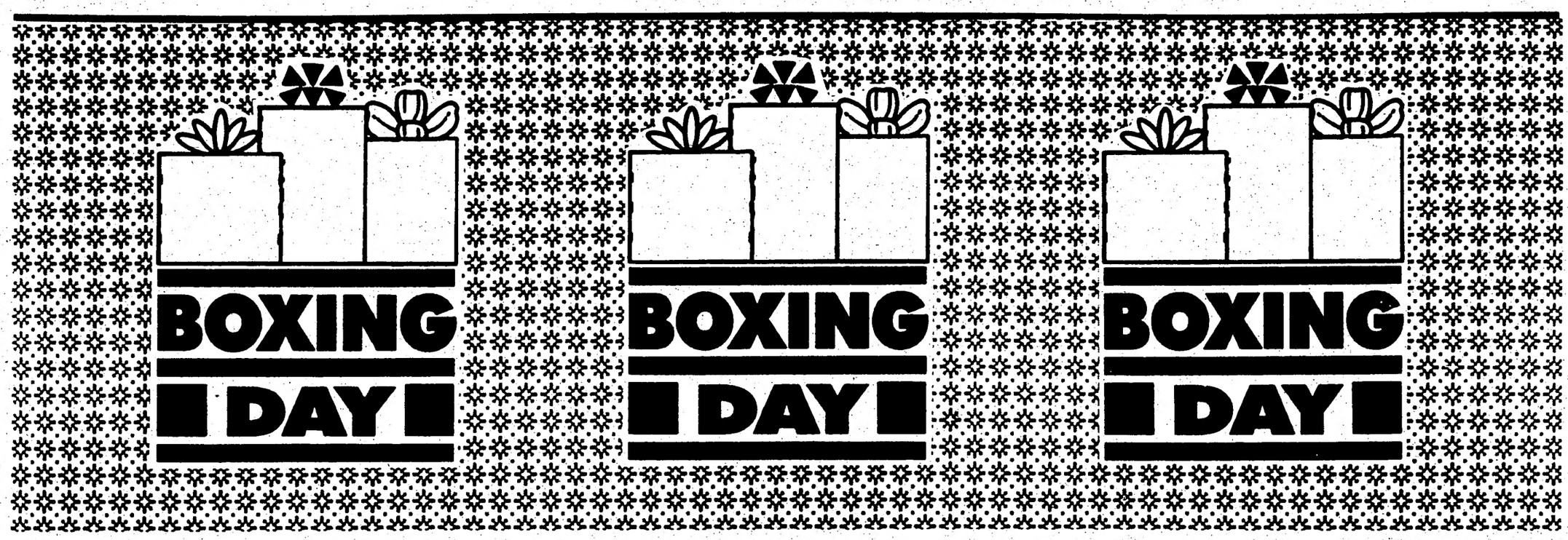

Vigorous sales predicted for Boxing Day

By STEPHANIE CHAPMAN

As any store owner can tell you, the economy is slowly picking up.

Although cash registers are not overflowing, they won't be empty after the holiday season.

"Things are getting better. The strengthening we saw in early fall has continued, despite a little hesitation in October. This strengthening accelerated in November," says Alasdair McKichan, president of the Retail Council of Canada.

He says that this year most merchants have their inventory under control so they will not be pressured to reduce and clear stock. In turn, this means that sales are likely to be up and profitability will be good.

McKichan says that similar economic recovery indicators are being echoed in the United States. It is the "real thing this time."

"The days of the classic rapid acceleration out of a recession is not the pattern of the future," he says.

The changes in this pattern have been brought about by the fact that retailers are not rushing to completely rebuild their stock. Instead, as many prefer to operate on a just-in-time inventory basis, the country is likely to get less of a push out of the recession.

The decline in cross-border shopping can also be attributed to the boost in sales. McKichan cited a study which states that only 1 percent of the people asked were planning on spending their holiday dollars south of the border.

Not only is traffic down but so too is the amount of money spent per trip.

Customers are opting to shop with the gas money they save when they buy at home. Current sale prices at the retail level are also incentives to "Buy Canadian."

Many consumers are questioning the fact that if before-holiday prices have been slashed by 50 to 70 percent off what can they expect on the retail front this Boxing Day.

According to McKichan, most customers will find vigorous sales but less available merchandise because of reduced stock.

He says that markets are still enormously competitive and there are many bargains to be found.

A word of warning. When you are looking to purchase an item, especially clothing, check the store's return policy. Some of the smaller retailers are stricter than the larger firms. These retailers may offer exchanges or credits instead of money, except where the merchandise is defective.

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Colour 1	Colour 2	Colour 3	Colour 4	PAY TICKETED PRICE
Colour 5	Colour 6	Colour 7	Colour 8	ADDITIONAL 25% off TICKETED PRICE
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MATCH THE COLOUR OF THE TICKET TO THE BOARD.

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December 27/92 – January 3/93

Open Sunday December 27, 9 am – 6 pm

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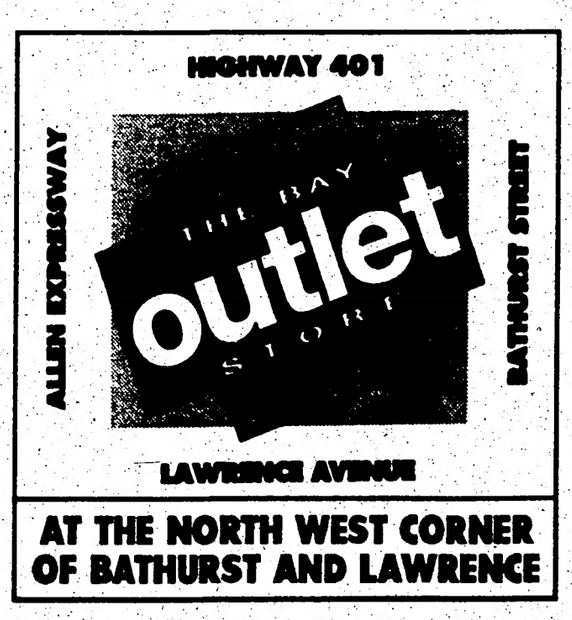
Open Mon.–Fri. 10–9, Sat. 9:30–6, Sun. 12–5. Bay Card, Simpsons, Visa, Mastercard, American Express & personal cheques accepted. All sales final. Colour changes every Thursday.



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QUEEN	$12.99	DOUBLE	$49.99
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SALE ON SUNDAY, DEC. 27 — 10 a.m. to 6 p.m.

Bath n' Bedtime

CLEARANCE CENTRE

508 Lawrence Ave. W., Lawrence Plaza One Location Only Tel. 781-8600

BOXING DAY

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1. *n.* Sunday, December 27, 1992.
10 hours of drastic markdowns on everything in our stores, savings of 40, 50, 60, up to 70% off already reduced prices, an off–price shopping extravaganza.

2. *n.* Lawrence Plaza;
Conveniently located, superb selection, ample free parking and super low prices spell bargains galore.

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Your off–price shopping centre - Bathurst and Lawrence

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50%-90% OFF
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Saturday, December 26
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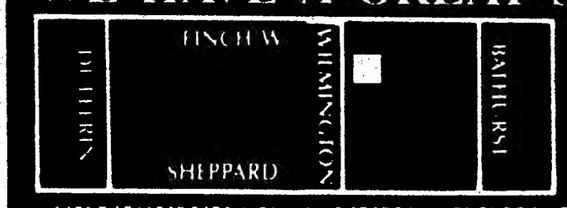

*CRUISEWEAR & NEW ARRIVALS NOT ON SALE

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for Better Clothing
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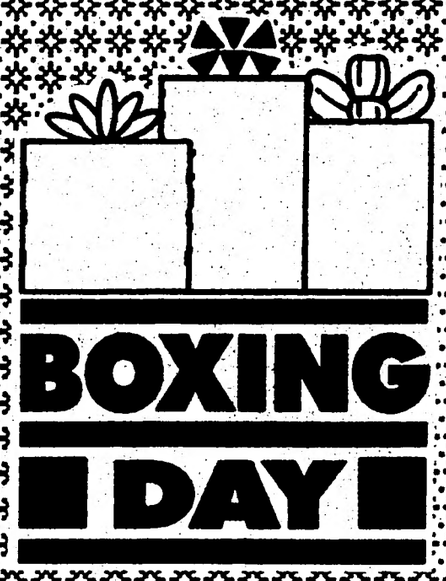
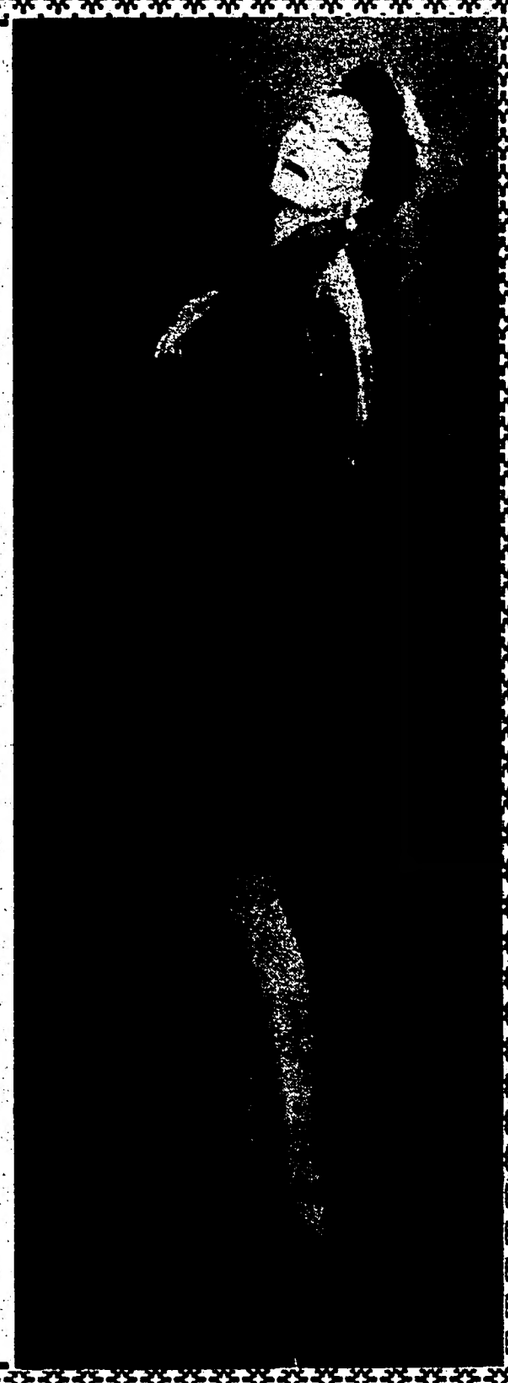


BOXING DAY

Help Me Rhonda



Rhonda's once a year Boxing Week Sale starts Sunday December 27 and runs until Thursday December 31. You'll find a wide range of maternity fashions at up to 70% off (new arrivals not included). Drop by today. At these prices, you'll look and feel better than ever.

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Comforters			Oslo Hollow Fill Duvets		
Twin	~~69.99~~	29.99	*Twin*	~~99.99~~	49.99
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All 100% Canadian White Goose Down Duvets Starting at 99.99

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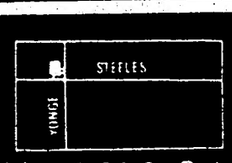

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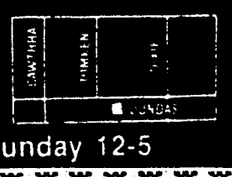


Monday-Friday 9:30-9, Saturday 9:30-6, Sunday 12-5

Organizations and People

Northerners meet at Congress conclave

SUDBURY —

On her way home to Sault Ste. Marie, 8-year-old Tova Arbus appropriately summed up the Northern Conference of Canadian Jewish Congress, Ontario Region when she remarked to her parents — "the best part was doing things Jewish with Jewish people for the whole weekend."

The Arbus family were among 85 persons — many of whom journeyed from such northern Ontario locales as Sioux Lookout, Chelmsford, Thunder Bay, North Bay, Manitouwadge, Timmins and Redbridge — to Shaar Hashomayim Synagogue in Sudbury for the conference. The conclave was part of the CJC's on-going efforts to enhance Jewish life in small communities.

Tova's dad — Jeff Arbus, a community college professor in the Sault, spoke about sharing common concerns with fellow northerners at the conference, and "stimulating each other with ideas and encouragement about living as Jews in smaller communities."

In addition to dealing with Jewish life in the north, the conference focused on racism and anti-Semitism in Canada and "Israel Today," and celebrated the Sephardic heritage. Shabbat services were held. And there were programs for children and teenagers.

For Judy Cartman, a Sudbury appliance dealer, the address by CJC Ontario Region executive director Manuel Prutschi was "exceptionally excellent" because "he taught us how to deal personally with anti-Semitic incidents, and not to back down when they take place."

Cartman, who as a volunteer assisted in co-ordinating the three-day conclave, also related the enthusiastic response to the Sephardic segment of the program, which included speeches by Prutschi, Prof. Adam Fuerstenberg of Ryerson Institute in Toronto, and Dr. Jacques Abourbih of Sudbury.

The physician, who grew up in Egypt, spoke and showed slides of life in Cairo, discussed Sephardic customs and traditions, and looked after the presentation of a typical Sephardic meal on Saturday night, she said.

Psychologist Donna Spiegel of Sudbury also found the speakers "most impressive — especially the concise presentation" on Middle East politics by David Rotenberg, co-chair of the CJC's Israel Affairs Committee.

She also noted the wide range in age of attendees — from babes in arms to 82-year-old Tootsie Blumenthal of Thunder Bay. Especially gratifying to her was observing a reunion of past participants in what was known as the Pincus Program — CJC's outreach education project for Jewish teenagers living in small communities. (Some teenagers in the current CJC program were also at the Sudbury conference.)

Teacher Ginni Cymbalist of Sault Ste. Marie, Mich., accompanied by son Ben — a Pincus alumnus, commented that "the best thing about such a gathering is the shared sense of camaraderie with other communities."

She also found it "very meaningful" to observe ex-Pincus program participants "carrying on their Judaism." The program, she observed, "is the best thing that Congress has done for all small communities."

Cymbalist expressed her delight in reporting that the Sault community, going against the trend, is a growing one. Beth Jacob Synagogue in Sault Ste. Marie, Ont., is planning an addition, she said.

All those interviewed praised the "sparkplug" behind the conclave, Susan Jackson, CJC's director of community services and youth activities, who led programs on Jewish continuity.

During the conference, the *Sudbury Star* carried a front-page story about the event, which included an interview with CJC's Prutschi and Jackson. After reading the article, a local resident, who has lived in the outskirts of Sudbury for three years, came to the conference and expressed interest in membership in the shul with her child.

Jackson said Congress is planning for other family education programs in small communities in 1993.

Participants in the Northern Conference of Canadian Jewish Congress, Ontario region in Sudbury enjoy a Sephardi meal. The conclave featured a number of programs on the Sephardi heritage. From left are Mimi Abitol of Sudbury; Suzanne Abourbih of Montreal; Isaac Abitol of Sudbury; Manuel Prutschi and Dr. Kathleen Howard of North Bay.

Astronaut Hoffman takes mezuzah into 'space — the final frontier'

By FRANCES KRAFT

TORONTO —

When Josef Fleischmann apprenticed as a jeweller in Bratislava as a young teenager, little did he dream that one day, almost 70 years in the future, one of his handcrafted silver filigree mezuzot would accompany an astronaut into space.

When the space shuttle Atlantis, Mission STS 46, was launched on July 31 of this year, one of the keepsakes which astronaut Jeffrey Hoffman took with him was the aforementioned mezuzah, carefully wrapped in waterproof, flame-retardant, gas-impermeable plastic.

Astronauts often take commemorative items on their missions, Hoffman told *The CJN*, and he wanted to take something commemorating his heritage.

Hoffman has taken several mezuzahs on various flights, one of which he donated to his synagogue. Another one is housed in New York's Jewish museum, and a third will be given to the new science museum in Israel, he said. The mezuzah which Fleischmann made was bought as a gift for Hoffman's son.

The story of Fleischmann's mezuzah represents a new twist to Jewish geography. It begins in Komarno, a small town about 100 kilometres from Bratislava, where Josef Fleischmann was born almost 82 years ago. In 1924, as a young teenager, he began a three-year apprenticeship as a jeweller and learned to fashion intricate filigree designs by flattening silver wires and forming them into precise spiral patterns.

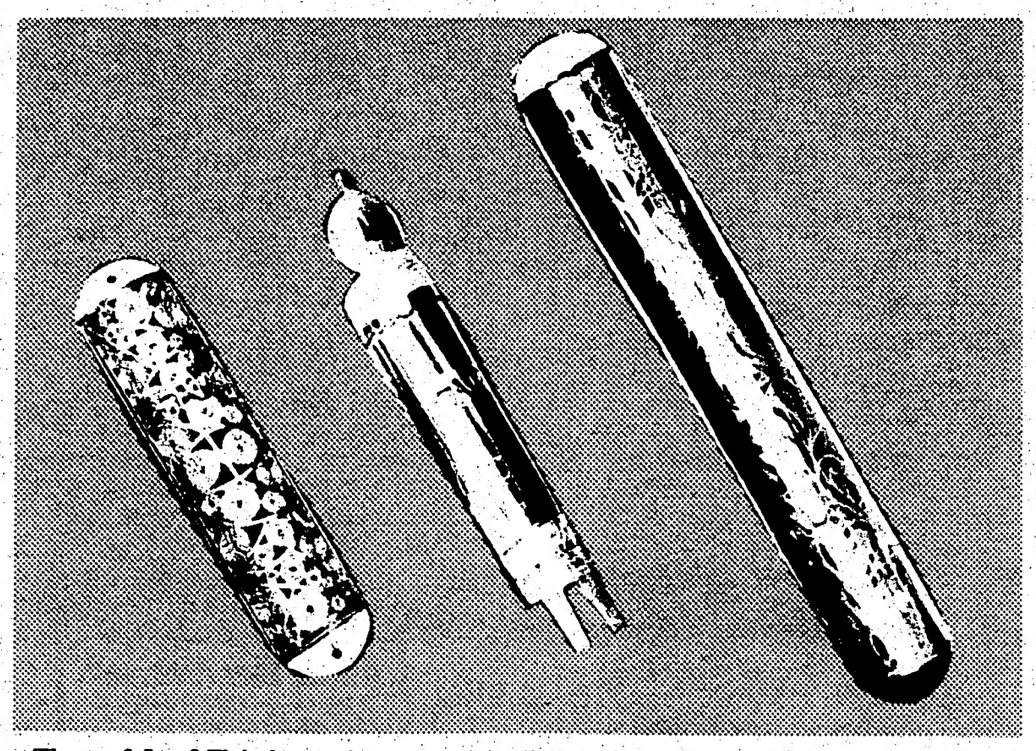
After his apprenticeship and two years as a journeyman, Fleischmann worked at a silversmith shop in Prague for two years before opening his own jewelry shop in his hometown.

In 1939, with his wife Ella and their two small sons, Fleischmann left Czechoslovakia on a perilous journey through Nazi Europe. They immigrated to Canada and after a difficult two-year stint farming near Bowmanville, settled in Toronto, where Fleischmann opened a wholesale jewelry business. His family grew with the birth of two daughters and a third son.

After Fleischmann left the jewelry business, he worked as a builder for 22 years. "I was never married to any of the trades," he said, but the creativity he displayed as a jeweller couldn't be stifled.

When he retired at the age of 66, he started rug-hooking as a way to fill time. He spent three years designing and executing 3' x 6' copies of the 12 Chagall windows, each one consisting of up to 30,000 hand-done stitches, he estimates.

One day his daughter, Rochelle Treister, who lives in Houston, asked him to make some items for her to sell in the Judaica gallery she owns. Fleischmann began fashioning mezuzot, dreidels, Torah pointers, tzedakah boxes and Havdalah spice boxes as he had when he was a young man in Czechoslovakia.



Three of Josef Fleischmann's mezuzot are shown above. The small one on the left is similar to the one bought by astronaut Jeffrey Hoffman to take into space.

"I don't think anybody else does this type of work in Canada any more," Fleischmann said. Because the work is so labor-intensive, it doesn't pay, he explained.

Some of his work can be found today in American museums, such as the Jewish museum in San Francisco, he said.

Jeffrey Hoffman discovered the mezuzah he bought at a Jewish festival held earlier this year at a Houston synagogue. Elijah's Cup, Treister's gallery, was a vendor at the festival.

Fleischmann never makes the same piece twice, he said. A particularly interesting piece is his pocket chanukiah, designed for travel. Chances are, however, wherever it ends up, it will not have as unusual a journey as Jeffrey Hoffman's mezuzah.

Israeli team in sorry need of goalie gear

By PAUL LUNGEN

TORONTO —

Israel needs goalie equipment and it needs it bad.

That's the pitch being offered by Paul Shindman, president of the Israeli Ice Hockey and Figure Skating Association.

The Israeli nationals are backstopped by a promising 17-year-old goalie from Russia, Boris Amromin, who led the team to a recent tournament victory versus Greece and Turkey.

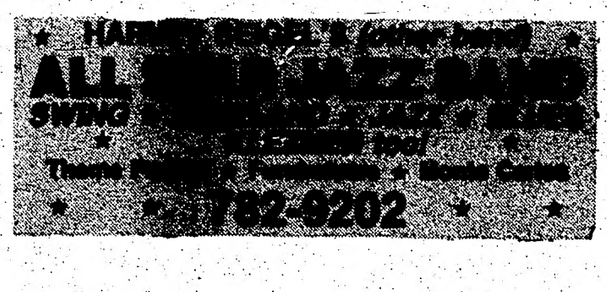
He is expected to be the key man for the Israelis at a competition in March for teams in the C Division of the International Ice Hockey Federation (IIHF).

"This kid is good," said Shindman, a native of Toronto who made aliyah. But "his trapper is Russian-made and about 10 years old and literally held together with skate laces and telephone cord wire. His blocker has almost no glove left in it and the plastic shield cracked leaving only the foam underneath.

"Aside from the fact that he also needs a new chest/arm protector and new leg pads and new knee pads and a new helmet/cage, the big thing now is gloves. The blocker has a glove underneath that is basically tape wrapped around a spare glove stuck inside what was left of the leather."

Shindman is asking Canadian Jewish hockey players to each contribute a modest amount to help outfit Amromin properly. If enough people co-operate, the Israelis will be able to obtain a regular full-sized set. (Amromin catches left and blocks right).

For more information, contact Gideon Lee, the Toronto-based coach of the Israeli nationals, at (416) 512-6660.



Coping with anger said key to life

By DOROTHY LICHTBLAU

TORONTO —

In order to construct a framework upon which a healthy relationship with oneself and the world can be built, Jews must first re-evaluate how they cope with anger, says a specialist in biblical literature.

"Life is meant to be difficult," said Tziporah Heller, a full-time faculty member of Neve Yerushalyim College in Jerusalem, at a recent lecture sponsored by Aish HaTorah and Shaarei Shomayim Congregation's adult education committee.

Heller said that according to the Jewish perspective, the trials we meet in life are challenges which allow us to grow spiritual muscles. Our task on Earth then is to perfect ourselves and the world we live in.

In her talk on Dealing with Anger and Loving the Unlovable, Heller said that there are two types of anger.

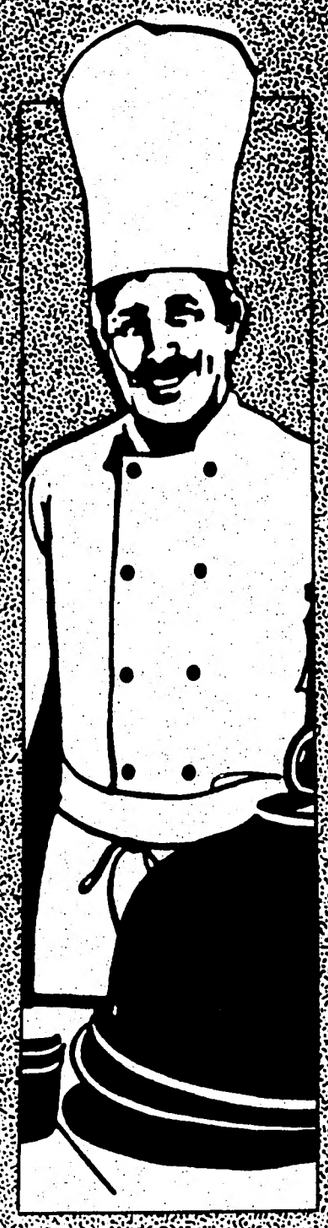
Unjustifiable anger occurs when we let ourselves be moved to protest by an event in the environment which we find intolerable or frustrating. This may include such instances as when we miss a subway train or are overcharged at a restaurant. To rail at such transient inconvenience without taking time to consider the situation is similar to reacting as a baby does when it is not getting what it wants when it wants it, she said.

"The premise is that unbridled anger destroys spiritual integrity," Heller said. "If we are ruled by our feelings, it is impossible to discover what is right, wrong or important. If we have strong emotions every time the world brings tribulation, how do we distinguish whether the murder of a Turk by a German skinhead is more disturbing than being late for a movie?"

Heller said that this does not mean that we ignore feeling angry or don't deal with it, but rather that we channel the energy into more productive behavior.

Heller went on to say that there are times when anger is justifiable. Those occasions are when we feel "a profound spiritual disappointment." When this happens, it is right to rebuke the perpetrator of the problem, but only under certain conditions: if the Torah backs up your premise that a wrong has been done and if you are acting out of a desire to correct the situation for everyone's good rather than out of a need for revenge.

Dining PLEASURES



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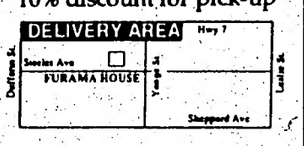

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Arts

Synagogue exhibit highlights spirit of Spanish Jews

A Moroccan bridal dress and headpiece are a focal point of the Sephardic Spirit display at the Reuben and Helene Dennis Museum. The brass candlesticks are also Moroccan-made.

By FRANCES KRAFT

TORONTO —

Sometimes all it takes is a small object to bring the pages of a history book to life. An inquisition seal, albeit 18th-century and "probably a copy," is one such object currently on display at Beth Tzedec's Reuben and Helene Dennis Museum as part of their exhibit on The Sephardic Spirit: The Jews of Spain, which runs until Feb. 28.

Museum curator Dorion Liebgott compiled the exhibit with the help of local collectors and members of the Sephardi community, including Maurice Benzacar, president, Ontario Sephardic Associations, and Max and Nagy Anidjar.

Concurrent with the exhibit is a photographic display entitled Turkish Jews: 500 Years of Harmony. The Quincentennial Foundation of Istanbul with The Judah L. Magnes Museum of Berkeley, California commissioned the photographs to celebrate the 500th anniversary of the welcoming of the Jewish people to the Ottoman Empire.

The photographic display, co-sponsored in Canada by the museum, the Institute for International Affairs of B'nai Brith Canada, the Federation of Canadian Turkish Associations and the Turkish Culture and Folklore Society of Canada, includes a picture of the restoration of the "prow bimah" of Istanbul's Ahrida Synagogue with an interesting interpretation of the bimah's structure as commemorating the passage from Spain and the safe haven offered by the Ottoman Empire.

The Sephardic Spirit depicts the history of the Jews in Spain and traces their post-expulsion path to destinations including Portugal, Greece, Turkey, Egypt, Israel, Syria, Morocco, Algeria, Tunisia, Libya, Holland, England and even Germany. An interesting sidenote: the ports of Cadiz and Seville were so crowded with Jews fleeing Spain that Christopher Columbus was forced to depart from the relatively unknown port of Palos, according to text accompanying the exhibit.

The Corcos family tree, painstakingly traced back to the 13th century, shows family representation in cities ranging from Jerusalem to Casablanca to London to Livorno, Italy.

"I think the fact that many of the traditions are still carried out on a daily basis represents the Sephardic spirit we want to convey through the exhibit," said Liebgott.

The combination of Jewish spirit and local influence is apparent in a number of items on display: a 19th-century Italian gondola-shaped spice box, for instance. The photographic display shows Torah rimonim bearing the Turkish crescent and star, which once signified strict adherence to Islamic law but now symbolize patriotism of the secular Turkish state.

The piece de resistance of the exhibit is a century-old Moroccan wedding dress, now used for the henna ceremony the night before the wedding. The style goes back to Spain, explained Liebgott, and the trim is gold braid. The wraparound dress is designed so it can be worn by different brides, and the elaborate headpiece was sewn using beads donated by members of the community. It symbolizes the riches of life that are wished to the bride.

Down haymish band to perform

By LEILA SPEISMAN

TORONTO —

Simon and Garfunkle did it once. The Beatles may be doing it. Now for some real excitement — the Diaspora Yeshiva Band, a popular feature for concerts, recordings and melave malkas in Jerusalem have come together for a grand reunion tour.

After a hiatus of several years, the six-member group is currently on a North American tour, which, besides a sold-out concert at New York's Carnegie Hall, will include stops in Chicago, Miami, Cleveland and Los Angeles. In Toronto, they will perform at Beth Avraham Yoseph Congregation in Thornhill on December 26 at 8 p.m.

The group met at the Diaspora Yeshiva in Jerusalem, where they were all searching for their way back to religious observance. Realizing their common love of music, they began to play together, first informally, then every Saturday night.

Their popularity spread, until people began to come just to hear them sing.

Avraham Rosenblum

As leader Avraham Rosenblum told *The CJN*, King David, who was a prophet, knew that he would die on Shabbat. Accordingly, after every Shabbat, when he realized he would live another week, he would have a huge celebration.

"We were reinstituting his custom," Rosenblum said.

Rosenblum described the band's music as "a hybrid of many different styles, uptempo, pop, freilich."

Referred to (by them) as "country and eastern," or "down haymish," it is a blend of jazz, klezmer, classic and rock and roll, as one would expect from a group of individuals who had played in all of those musical genres before.

While together, they produced six albums, and are working on a new album from their current tour, which will be entitled *Dreams Come True*.

The young men stayed together for some 10 years, he said, studying, singing, touring. But then different interests led to them all following different musical paths.

However, they stayed in touch, and, through the good offices of Suki and Ding, who are major producers of Jewish folk-religious recordings and concerts, were brought together for this concert.

What does the future hold? Rosenblum was cagey. But his enthusiasm for the band members and their music was infectious.

Eye on Arts

Soprano Shoshana Friedman, daughter of Israel and Sarah Freidman of Kleinberg, makes her debut with Toronto Operetta Theatre as Pauline in Offenbach's *La Vie Parisienne*.

This popular Canadian soprano is currently studying in New York City. Most recently Friedman was special guest artist at the Prime Minister's Dinner in Toronto. She has performed for the National Council of Jewish Women, Friends of Tel Aviv University and Soroka Medical Centre.

Friedman is featured in Toronto Operetta Theatre's new production of Offenbach's rousing masterpiece *La Vie Parisienne* at the Jane Mallet Theatre from Dec. 28 through January.

In addition to her appearances in *La Vie Parisienne*, Friedman may be heard on Jan. 10 in Kleinberg in concert with members of the Toronto Operetta Theatre singing the music of Lerner and Lowe, Andrew Lloyd Webber and selected operetta favorites.

For tickets to *La Vie Parisienne* and the New Year's Eve party, call the St. Lawrence Centre box office at 366-7723.

For tickets to the Kleinberg concert call 893-1644 or 731-3344.

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Arts

Books

By BERNARD BASKIN

The following ten books published in 1992 are only a small sampling of the cornucopia of fine volumes of Jewish interest available for reading and gift-giving. Some of these books will be reviewed in greater detail in the future.

• *A Historical Atlas of the Jewish People: From the Time of the Patriarchs to the Present* edited by Eli Barnavi. Nearly 1,000 maps, drawings, photographs and paintings combine with commentaries to set forth the 4,000-year saga of Jewish history and culture.

• *Contrary to Popular Opinion* by Alan M. Dershowitz. America's outspoken lawyer selects his most current newspaper columns, articles and essays and adds original commentary to present a spirited discussion about the pressing issues of our time. The material is controversial and stimulating and the tone is opinionated and self-assured.

• *Personal Witness: Israel Through My Eyes* by Abba Eban. Israel's veteran diplomat and former foreign minister presents his first-hand account of the country's birth, growth and achievemts. This fascinating book is full of personal encounters with the great and the near-great personalities of our time. It is replete with incidents, high adventure and notable achievements.

• *Mr. Mani* by A. B. Yehoshua. One of Israel's most successful novelists presents an experimental kaleidoscopic novel of Jewish history that slips back from 1982 to the 18th century through generations of one family, its exiles and returns.

• *Benevolence and Betrayal: Five Italian Jewish Families Under Fascism* by Alexander Stille. This is a meticulously researched and compassionate study that yields a fresh perception of the victims, casualties, heroes and villains, Jews and gentiles alike, who arose in that terrible period.

• *The Jews of Germany: A Historical Portrait* by Ruth Gay. A moving, lively account of a vanished community and the surrounding society from 70 CE to Hitler. It is sumptuously illustrated with paintings, photographs and excerpts from letters and historical documents.

Holiday giftbook sampler

• *A History of the Jews in America* by Howard M. Sachar. Monumental in scope and depth, this detailed chronicle sweeps from New Amsterdam of 1645, where Brazilian Jewish refugees established a beachhead in the future New York, to the 1980s' campaign to resettle Soviet Jews in the United States. In this comprehensive and revealing account, Sachar explores how Jews faced the challenge of preserving their historic group identity within a widening matric of Americanization.

• *Understanding the Dead Sea Scrolls* edited by Hershel Shanks. These essays by scholars in the field shed further light on the Dead Sea Scrolls, which were discovered in the Qumran caves east of Jerusalem in 1947. Yigael Yadin, for example, describes his laborious efforts to acquire the crucial Temple Scroll, the difficult task of unrolling it and his belief that Jesus was anti-Essene.

Surprisingly, Hartmut Stegemann claims that the Temple Scroll is a lost sixth book of the Torah, composed of material rejected when the Pentateuch was canonized under the influence of Ezra in the fifth century BCE.

• *From the Ends of the Earth: Judaic Treasures in the Library of Congress* Abraham Karp. From the inexhaustible vaults of the Library of Congress, a well-known Jewish historian has selected numerous examples of art and other aspects of Jewish culture. The commentary is intelligent and informative and the entire volume is a feast for both mind and eye.

• *Judaism, Human Values, and the Jewish State* by Yeshayahu Liebowitz, edited by Eliezer Goldman. Twenty-seven provocative essays by the Israeli author who is a physician, philosopher, chemist, polemicist, lecturer, observant Jew and Zionist. His most striking concern, is his belief that Judaism may not survive the development of the State of Israel.

Cantor raises his voice to aid an Israeli school

By FRANCES KRAFT

TORONTO —

Cantor Yehudah Rottner of Beth David B'nai Israel Beth Am Congregation blended his love for singing and his desire to help his native Israel in a recent fundraising concert at the shul.

The concert, attended by about 400 people who braved deep snow following Toronto's recent storm, was organized by Rottner to help fund the high school education of Ethiopian immigrant girls at Ulpanat Amana, a B'nei Akiva school in Kfar Saba.

The modern Orthodox school has just adopted 55 Russian and 37 Ethiopian girls, Rottner told *The CJN*. All of the Ethiopian girls arrived in Israel in May, 1991 with Operation Solomon, Rottner said. Ulpanat Amana has been seeking donations to fund the new students' tuition, which runs $100 (U.S.) per week.

Rottner, whose 17-year-old daughter is a student at the school, was in

Cantor Yehudah Rottner

Israel at the time of Operation Solomon last May. He was pressed into service when the girls in his daughter's class, of their own accord, decided they wanted to help the new olim at the absorption centre immediately following their arrival.

When the cantor chauffeured the students to the absorption centre on that Saturday night, he witnessed them helping the new olim, washing small children, giving them milk and tucking them into bed.

"That's why I feel so deeply [that I want to help them]," he explained. "There were close to 30 girls from my daughter's class, and about 250 or 300 students altogether. They cancelled their plans to go out for pizza or to a movie. There was kiddush Hashem. That's Yiddishkeit, to care for someone like that. The way they welcomed them was something outstanding." He praised the school for fostering such values.

Ulpanat Amana is a boarding school which caters to foreign students as well as Israelis. Academic subjects include religious studies and general subjects including computer studies, physics, English, Hebrew and Arabic.

The Beth David concert included Israeli, Yiddish, chassidic and operatic music. "It was a beautiful evening," said Rottner.

Movie explores race relations

Film

By SHELDON KIRSHNER

Anthony Drazan's debut as a director is auspicious. His film, *Zebrahead*, which turns on race relations in the United States, is explosive.

The locale is Detroit, the year is 1992. Zach Glaser (Michael Rapaport), a Jewish high school student, becomes romantically involved with Nikki (N'Bushe Wright), a newcomer to the city. Zach has no problem with the fact that Nikki is black. But nearly everyone else objects to the fledgling relationship.

Zach and his father (Ray Sharkey), a widower, live in a rundown neighborhood which has become almost entirely black. Zach is infatuated with black culture, but that's not surprising. His father and his grandfather are the proprietors of Saul's Medley Land, a record store which seems to specialize in black music.

When Zach meets Nikki, the chemistry is apparent. Nikki's single mother is skeptical of the match, as are some of her black friends. But the pair ignore the rumblings around them. By contrast, Zach's philandering father delights in Nikki's company.

Now playing at Famous Players theatres, *Zebrahead* uses their ill-fated, but not ill-conceived, romance to offer a disturbing commentary on the nature of race relations in America.

Drazan's view is that intimate black-white relations, while laudable and courageous, are still largely taboo and even dangerous.

Zebrahead makes this abundantly clear in two scenes — one which ends in tragedy, and another in which Zach's principal takes him aside and urges him "to stick to your own tribe."

Supported by a fine but unknown cast, buttressed by a strong script and propelled along by hip rap songs, *Zebrahead* is a film which sticks in the mind.

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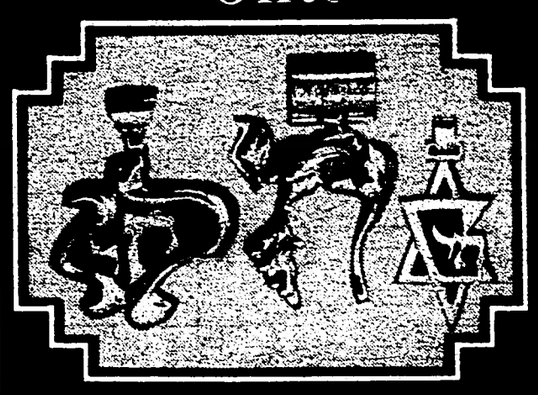
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Travel

TRAVEL TALK

By LEN BUTCHER

Remember last week I told you about several bar/bat mitzvah tours to **Israel** coming up next year? I hope you did, because I'm not going to repeat it. I am, however, going to add another one to the list and that's the **Beth Tikvah Congregation Bar/Bat Mitzvah Family Tour** being escorted by **Rabbi Wayne Allen** and his wife **Patti.**

The dates for this tour are August 2 to August 16. You'll fly **El Al** and you'll book with the good people at **Aufgang Travel** who are handling all the travel arrangements.

Now let me tell you a bit about the tour. The high point, of course, is the bar/bat mitzvah ceremony atop **Masada** followed by a dip in the **Dead Sea** if you feel like it, before driving to the ancient oasis at **Jericho** before returning to the **Laromme Hotel** in **Jerusalem** for a gala bar/bat mitzvah dinner.

But there's plenty more. What did you think? You'd stuff yourselves and then sit around for the next week. Get real. This is a family tour and **Rabbi Allen** and his wife, no novices when it comes to showing **Israel** to people, want this to be the trip of your life.

So hang on to your hats or whatever else you may choose to hang onto, as you rock the night away on a disco boat ride on the **Sea of Galilee;** go kayaking on the **Jordan River;** ride horses in the **Galilee;** plant a tree in the hills of **Jerusalem;** and visit an army or navy base. Are we talking fun or what? How come I never get to do all these exciting things? Maybe because nobody ever invites me.

But you are invited, so don't wait long to sign up. For more information and reservations call **Aufgang Travel** at 416-789-7117.

* * * * *

Ron Harding, the executive vice president of marketing for **Sunquest Vacations,** tells me that the company is moving its annual **TransAtlantic** consumer travel show to the **Sun World Travel Show** at the Queen Elizabeth Building January 23 and 24. The reason for the move, says **Ron,** is that "we expect to draw 30,000 to 40,000 people." He said the timing is perfect because it follows the launch to the trade of **Sunquest's TransAtlantic** and **Israel** brochures the previous Monday.

Israel?, you're asking. That's right. Both the **Israel Government Tourist Office** and **El Al,** are taking part in the show, which includes the main door prize of a trip for two to **Israel.** So mark this date on your calendar, but remember, if you win the door prize, guess who's going with you.

* * * * *

Safna Vacations has introduced two 20-day programs featuring the history and tradition of Jews in **India.** According to **Firdosh Bulsara,** president of **Safna,** even many Indians are unaware of the existence of the **Bene Israelis** in and around **Bombay,** the **Cochini** or **Malabari Jews** of **Cochin,** and the **Baghdadi Jews** scattered throughout **Calcutta** and parts of **Bombay.**

Both tours include **Bombay, Pune, Bangalore, Cochin, Madras, Calcutta, Delhi** and **Agra.** One of the tours includes **Jaipur,** while the other includes a side visit to **Nepal.**

These two tours have been designed for group travel and rates will be provided on request according to group size. For further information call **Safna Vacations** at 1-800-465-3692 or 416-238-5007.

Florida golf resort offers packages

By BILL GLADSTONE

"A subtle dog-leg to the left": that's how golf pro Matt Hurley describes the 10th hole of Sandpiper — which is to say that it bends ever so slightly.

Our golf-cart is idling in a shady grove at Innisbrook, a posh 21-year-old golf resort in Tarpon Springs, on Florida's Gulf Coast. Its well-landscaped 1,000 acres are situated on lake-studded, gently undulating terrain that seems to contradict Florida's stereotypical flatness.

Innisbrook has three highly-rated golf courses, but it is not just for golfers. It is also a haven for fitness and nature buffs, with a tennis centre, wildlife reserve, recreation centre, three golf courses, six pools and various jogging and biking trails. But on this fine morning, golf's the thing, and Hurley, behind the wheel of the golf-cart, is discussing birdies, brassies, dog-legs and other features of the centuries-old stick-and-ball ritual long associated with Scottish kings, American presidents and country-club capitalists.

The last of a foursome of holidaying duffers from Toronto studies the unique geography of the 10th hole, then executes a well-rounded swing with near-perfect follow-through. The little ball goes sailing. So does a "divot" — a tiny patch of lawn. The golfer retrieves the patch of lawn from a few feet away and replaces it on the bald spot like a makeshift toupee. "Golf is a gentleman's game," says Hurley. "If you make a divot, you're expected to replace the turf so it grows back."

Further along the ribbonlike path, some of the 28 guest lodges come into view between the trees. Condo-style with kitchenettes, the apartments are pleasant and comfortable. The decor — which lies "somewhere between early Ivanhoe and late Frank Lloyd Wright," according to the New York Times — features wrought-iron trim, sturdy wooden doors and solid furniture.

After touring Innisbrook's three golf courses, we reach the ever-busy Golf Institute, where a lesson is literally "in full swing." Surrounded by students of both sexes, an instructor is demonstrating correct driving techniques. As one might expect, the Institute offers intensive instruction in putting, chipping, pitching, bunker play and other aspects of golf. "We try to use a 'Keep It Simple' teaching system with the emphasis on having fun," says Hurley. "I don't think the game should require a lot of effort or cause a lot of pain, either physical or mental." In peak season, the rate for a four-day-three-night package involving the school is $975 per person, based on double occupancy.

Rates for visits without the golf school vary considerably. The luxury four-day "Diamond Golf" package runs up to $369 per person per night while the minimal "Preferred Golf" plan requires as little as $99 per night for at least two nights. Visitors from Toronto may be interested to know that former Toronto Argonaut Dick Shatto is an Innisbrook sales rep. They may also wish to visit the neighboring town of Dunedin to watch the Toronto Blue Jays, winners of the 1992 World Series, during spring training.

Israel focuses on Christians

JERUSALEM (JPFS) —

The Tourism Ministry has decided not to make an effort to encourage Jewish tourism from the United States, even though only 22 percent of American Jews have ever visited the country.

Instead, major tourism marketing efforts in America will be directed towards Christians, says Tourism Minister Uzi Baram.

He said this should be a record year for tourism, with a predicted 1.7 million visitors.

Meanwhile, he pointed out, only 25 percent of American tourists are non-Jews. If the Jews wanted to come, they are welcome, he said, but no special efforts would be make to attract them.

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International conference

Business in Israel theme of seminar...

By CYNTHIA GASNER

TORONTO —

It is hoped that a highly successful business model established between Israel and the United States can be extrapolated to a Canada-Israel program said the keynote speaker at a dinner seminar titled Business in Israel — The Time is Right.

Sponsored by the Canada-Israel Chamber of Commerce at the Park Plaza Hotel, Dr. A. I. Mlavsky, the executive director of the Israel-U.S. Binational Industrial Research and Development Foundation (BIRD) spoke on high-tech strategic partnership with Israeli companies.

He told *The CJN* that as well as with the United States, the BIRD model is being established with France and India and there is movement towards establishing such an entity with Mexico and the United Kingdom. While in Canada, Mlavsky said that he has been talking to Ottawa government officials on establishing a program between Israel and Canada.

BIRD was established 15 years ago "to promote and support joint, nondefence, industrial research and development activities of mutual benefit to the [private sector of the] two countries." The wherewithal to furnish this support is provided by interest on an endowment, initially $60 million, later raised to $110 million, that was contributed by the two governments.

In the model, BIRD cost-shares 50-50 with each partner in the U.S. company-Israeli company team which convincingly proposes the development and commercialization of any innovative high technology product or process.

Mlavsky, who has a doctorate in physical chemistry, explains that this "conditional grant" (not a loan) has proven very attractive to U.S. public and pre-public companies. BIRD acquires neither equity nor rights to intellectual property. If the project succeeds, BIRD receives royalties.

In essence, BIRD serves as a generous shatchin (matchmaker). It identifies U.S. companies according to certain criteria in producing or promoting high technology products and then matches them with appropriate Israeli companies.

"About 50 percent of all new products initiated within the last few years have been between companies introduced to each other by BIRD." He adds that this is a convincing indication of the validity of the strategy. A significant additional proportion of BIRD's portfolio companies are repeat business between such partnerships.

More than 330 binational partnerships have been formed. In the last year, 80 U.S. companies decided to work with Israeli companies involved with high tech products such as computers, computer software, electronics, genetic engineering and telecommunications.

"The dynamics of high tech is that if you don't do things at the right time, forget about it — it will be obsolete." He noted that Israel now has an incredible high concentration of brain power and a high level of product development and manufacturing. This has been enhanced with the immigration of Russian Jews. He cited the excellent training provided at Israeli universities and colleges.

Lawyer Jeffrey L. Miller of Torkin, Manes, Cohen & Arbus Barristers and Solicitors chaired the program. He said that Mlavsky will assume the position of managing director of Gemini Israel Ltd. Gemini will make venture capital investments in Israeli high tech companies, including start-ups.

Inquiries about BIRD partnerships should be sent to the Canada-Israel Chamber of Commerce, Suite 1100, 48 St. Clair Ave. West, Toronto, Ont. M4V 2Z2, telephone (416) 961-7302 or fax (416) 961-0696.

Dr. A. I. Mlavsky, the keynote speaker at the Canada-Israel Chamber of Commerce seminar.

...where local firms swap tales

By DEBBIE LIGHTSTONE

TORONTO —

Doing business in Israel is exciting and financially rewarding, but make sure you invest with your brains as well as your heart — that was the message delivered by four successful Canadian business people who have extensive dealings in Israel.

They described some of their experiences and gave out pointers at a recent dinner seminar organized by the Canada-Israel Chamber of Commerce, which tries to promote trade between the two countries.

"It is not philanthropy, it's got to be mutually beneficial relationship," said Morton Topfer, executive vice-president of Motorola Inc., whose subsidiary in Israel employs 2,750 people and currently generates revenue of $200 million per annum.

"Motorola is a hi-tech company for whom the bottom line is profit. And the Israeli subsidiary is one of our best," he said.

Sandy Galet, who with partner Corinne Lissoos imports Naot Sandals from Israel (they sold 20,000 pairs across Canada in 1992), agreed.

"We are proud of our relationship with Israel, but it is not a charity. The business has to be successful, everybody has to make money," she said.

Phil Schwartz, a partner in FHS Investments, who has been an investor in and a consultant to Israeli projects for several years, went even further.

"A company without any sentimental ties to Israel might do even better," he commented wryly.

"Because of our empathy with Israel, sometimes we let our guard down. Sentiment is not enough. You've got to know the rules, know the system and be good. You've got to be smart, use your brains as well as your heart."

Panel members advised Canadians planning to get involved with Israeli companies to prepare for different ways of doing business.

Fulfilled expectations

"In Israel, the customer is seldom right," Corinne Lissoos noted with a laugh.

She recounted how, when she visited a shoe outlet in Tel Aviv, she noticed that the stacked cardboard boxes were collapsing. She told them that North American retailers required a stronger box. Their response: so tell Americans to stack the boxes in such a way that they won't break.

"It's not always easy. We have to be politely aggressive . . . we have some exciting shouting matches over the phone," Lissoos joked.

A second difference, according to Schwartz, is that "Israeli culture, because of the army and the wars, is very macho. It's hard to get an Israeli businessman to say he's sorry, to admit he made a mistake. You've got to let him save face."

In Schwartz's experience, "there really is a military-industrial complex. There is a bonding . . . outsiders have to go against people whose relationships are forged in blood. They protect each other and that can be tough to crack."

Schwartz, who has been a consultant to real estate projects in Israel, stressed that one cannot necessarily transfer Canadian business practices and assumptions to Israel.

For example, he explained, in Toronto one gets a building permit and expects to start construction the next day. In sharp contrast, in Israel, acquiring a building permit is just the beginning of the project: only then do you draw up architectural plans and obtain financing.

A second example: in Canada, condominiums, for instance, are pre-sold as far in advance as possible, whereas in Israel's highly inflationary economy, one tends to hold off selling new housing.

Two other themes raised were praise for the Israeli governments' (both past and present) policy of encouraging investment and economic development and admiration for the Israeli workforce.

"Israel has fulfilled all our expectations — it has a high level of graduates and highly educated immigrants," said Motorola's Topfer.

Stephen Gosling, international sales manager of GN Packaging Inc., got a taste of Israeli negotiating skills when he recently sold to Kibbutz Hazorea, near Haifa, a million-dollar package of custom machinery that manufactures plastic pouches.

Gosling had to compete for the contract against a U.S. firm, and he underwent a gruelling technical and financial grilling by the kibbutz members.

"I had never before experienced such an intensive negotiation. Perhaps [it is] because the kibbutz in a sense is a family organization, and everybody owns a piece of that machine. They really knew what they were doing," he said.

He concluded, with a smile. "I enjoyed it, but I'm not sure I want to go through it again, at least not for a while."

Joint banking venture cements commercial ties

TEL AVIV —

Israeli-Russian commercial relations continue to develop as a new joint banking arrangement was announced recently between the American-Israel Bank Ltd. and Progressbank of Moscow.

The agreement between the two banking institutions will insure payments due El Al Israel Airlines for tickets sold in Russia for its twice weekly Tel Aviv-Moscow line and other services.

The American Israel Bank is the major banking subsidiary of Bank Hapoalim. Progressbank was established three years ago as a "Commercial bank for assistance in scientific and technical progress."

The new agreement is expected to develop further fruitful business relations between the two countries — through the auspices of the American Israel Bank and Progressbank. The arrangement reflects the expansion of the Israeli bank's international business and correspondent banking ties.

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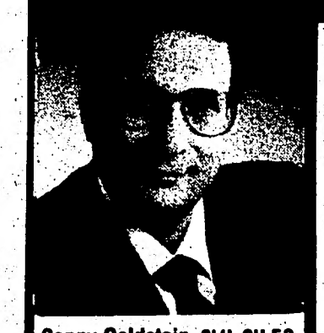

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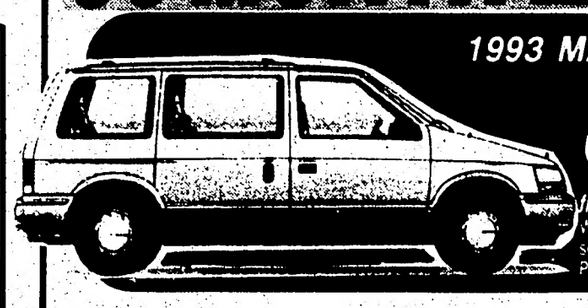

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Detached 2-storey, 3 bdrm., central air, double driveway, marble floor entrance & hall, new carpet. For more info. Call Yossi Adout, Sales Representative, 771-7100.

• • •

BATHURST & ELLERSLIE – $339,000
Must be sold! Almost 1/4 acre. Lovely brick backsplit, sunny landscaped lot, new double entry door, new double garage doors, parquet floors, new broadloom, prime location, excellent condition. Call Yossi Adout, Sales Representative, 771-7100.

• • •

3,000 SQ. FT. – LARGE RAVINE LOT
Large 4 bdrm. luxury home, main floor laundry, main floor library, white eat-in-kitchen, fireplace in family room, super location. Call Marvin Newman, Sales Representative, 771-7100.

• • •

NORTH YORK – TWO PREMIUM LOTS
Two side-by-side 44' x 161' lots with rented bungalows. Great North York location, close to synagogues, shopping, TTC, parks, etc. Priced to sell FAST!! Call Marvin Newman, Sales Representative, 771-7100.

• • •

LOOK NO FURTHER
A gem at Bathurst and Steeles. 3,600 sq. ft. of pure luxury. Builder's own home. Professionally finished basement. Call Ken Wilder, Sales Representative, 771-7100.

• • •

$649,000 – CUSTOM HOME – 1/2 ACRE
Blending unique design with custom craftsmanship, Grand Metropolitan Homes offers this new home on a mature wooded lot in a prestigious Thornhill neighbourhood. For more information call David Lieberman, Sales Representative, 771-7100.

CONDOMINIUMS

BATHURST & CENTRE – JUST LISTED
2 bdrms., 2 baths, solarium, many upgrades, full amenities. Call Joseph Soer, Sales Representative, 771-7100.

• • •

100 ANTIBES DRIVE
Spectacular, stunning condo unit. Approx. 2,200 sq. ft. Two entrances. 2 huge bedrooms, family room., 2 car parking spaces, thermo pane windows throughout. Call Yossi Adout, Sales Representative, 771-7100.

• • •

BAYVIEW & GREEN LANE – LANDMARK
2 units, each with 2 bdrms. + solarium. Anxious vendor – act now! Call Joseph Soer, Sales Representative, 771-7100.

• • •

BATHURST & FINCH – THE SAVOY
2 bdrms., 2 baths, million dollar recreational centre. Call Joseph Soer, Sales Representative, 771-7100.

• • •

BATHURST/ANTIBES/STEELES – 1, 2 & 3 BEDROOM UNITS
Anxious vendors. Great selection – don't delay! Call Joseph Soer, Sales Representative, 771-7100.

• • •

SKYMARK I
Don Mills & Finch – 2 bdrs., 2 baths, solarium + million dollar recreation centre, 5 appliances. Move right in! Call Joseph Soer, Sales Representative, 771-7100.

771-7100

HK

HARVEY KALLES

441-2888 •REALTOR• 488-4488

NORTH

CONTEMPORARY DRAMA ON THE BRIDLE PATH. Exquisitely realized interior with a lavish array of amenities. $7,980,000. E. Kalles 441-2888.

OLD COLONY — Recently built, architecturally designed with understated elegance. Indoor pool/tennis court. $3,980,000. E. Kalles 441-2888.

PARKLANE CIR. — FORMAL GEORGIAN. Exquisitely detailed, set on 2 ac. of landscaped grounds. Pool/tennis ct! Now $3,495K. E. Kalles 441-2888.

2,950,000. SECLUDED BUNGALOW on 2 acres. Ravine property. Renovated w/o lower level. Indoor/outdoor pools. E. Kalles/C. Graff 441-2888.

BAYVIEW/YORK MILLS. Fab. modern open plan. 5 br., indoor pool, fully fin. party size lower on beautiful ravine. $1.575K. J. Zinman 441-2888.

RAVINE — BAYVIEW/POST RD. Magnificent unobstructed view, sensational 75x450 lot. Renovate or build. $995,000. Elise Kalles 441-2888.

BAYVIEW-YORK MILLS $499K! Super side split! Updated kit. & bath., bright, spacious & immaculate, near Owen P.S. M. Noar/F. Novack 441-2888.

LESLIE/VAN HORNE Det. 2 stry. fam. home, 4 br., 4 baths, sauna, fin. L/L, nanny's rm. C/A, heat pump. Laurentide kit., family rm. G. Kerbel 441-2888.

AGINCOURT "GEM"! 4 bdrm. "Monarch home" on ravine, renovated, sep. in-law apt., 4 baths, main fl. fam. rm. $299,900. Natalie Kopman 441-2888.

$299,000. BATHURST/SHEPPARD Totally reno. bungalow, 3 brs. & family rm. Great lot. 73'x200'. Steps to TTC & shops. B. Jacobs 441-2888.

BATHURST/SHEPPARD Just reduced $169,000. 2 bdrm. & den! 2 baths, balcony, fabulous location. Walk to everything! Corinne Kalles 441-2888.

WARDEN/FINCH $129,000. Immaculate 1 bdrm. & den in fabulous Tridel building! Great recreation facilities! Corinne Kalles 441-2888.

JUST REDUCED TO $3,300! Exceptional updated historical home for lease. Bayview-Steeles. 5 br. 7,000 sq. ft., lg. ravine lot. N. Kopman 441-2888.

CENTRAL

LOWER FOREST HILL $589. OPEN TODAY 11-12. Warm & charming Tudor! Quiet street! Great for a young family. Corinne Kalles 441-2888.

LUXURY FOREST HILL CONDO. 1,700 sq. ft., 2 bdrm. + den. 5 appls. & pkg. Ind. pool. Steps to TTC & shops. Best buy. $339,000. B. Jacobs 441-2888.

LOWER VILLAGE LUXURY CONDO! Best price in complex. 2 bdrm., 2 bath, w/o to patio. $319,900. Call C. Spiegel 441-2888.

DON MILLS/LAWRENCE $269,000. Fabulous renov. townhouse. 3 bdrms., 3 baths, den, new Nima kit. Great location! Corinne Kalles 441-2888.

$185,000. BATHURST/LAWRENCE CONDO. Lowest price in complex. 2 brs., 2 baths, 5 appls. & upgrades. Pkg. incl. Call Barbara Jacobs 441-2888.

Signature
Realty Limited Realtor

5 BEDROOM THORNHILL BEAUTY!! Walk to shuls, schools and amenities show to perfection fully loaded. For more information on this fabulous home call *LORA YOKOBSON

$215 CAN BUY YOU A 3 BEDROOM 2 BATH HOME on the E. side of Bathurst at Clark. Fin bsmt large lot space between home auto garage door opener CAC very bright large kit fridge, stove, dishwasher *LENA LANGER

JUST LISTED BATHURST & CLARK APPROX 2,000 SQ FT 3 bdrm 3 bath home walk to school shul shopping transit Jacuzzi spa in bsmt main fl family rm large kit alarm cent vac. CAC, deck, track lights loaded *LENNA LANGER

LARGE WELL MAINTAINED 2 STOREY GREY & WHITE Decor, in desirable area, close to schools, shopping, and shul, 4 bdrm prof fin bsmt, large bath and sauna For more info on this lovely home contact *BRENDA & MARTY HOROVITCH

FABULOUS CORNER LOT GREAT LOCATION Beautiful 4 bdrm 2 storey, sep side ent. prof fin bsmt 2 fireplaces, hardwood flrs, lots of ceramics neutral decor, close to all amenities. For more info call *BRENDA HOROVITCH

SPRINGFARM STARTER — CLOSE TO SHUL, SHOPPING, Schools & trans, white & grey decor, family size white kit, 3 bdr, fireplace, CAC, fenced yard, quiet child-safe Cres. Only $229,900 *ELISE NOYEK

BATHURST/STEELES PRIMROSE 3 — $169,900 Over 1,300 sq. ft. corner unit act fast!!!!! *NATHAN WEIZBLET

730-1077

Signature
Realty Limited Realtor

South East corner of Bathurst & Steeles

Isn't it time that the roof over your head belonged to you?

HOMELIFE/PARTNERS REALTY INC.

HARVEY FRANKEL

Sales Representative

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Why are you paying rent when you can own your own property?

The time to buy is now!

Contact your real estate expert to make tomorrow's dream, today's reality!

This is not meant to solicit properties already listed for sale.

SOLD

JOHNSTON & DANIEL
LIMITED • REALTOR

BATHURST/GLENCAIRN AFFORDABLE
$339,000. 3 bdrm centre hall with main fl. den, updated Laurentide kit., fabulous treed lot, totally move in cond. Allan Consky 489-2121

• • •

ESTATE SALE, LUXURY CONDO
$195,000. Bathurst north of Sheppard, fabulous opportunity at great price, over 1,700 sf. 2-storey 3 bdrm with priv. yard. Allan Consky 489-2121

LARNELL REAL ESTATE LIMITED

POWER OF SALE

- **DON MILLS/STEELES.** $134,900. New listing, huge 3 bd. + den townhome. Shows to perfection.
- **MISSISSAUGA.** Reduced to $709,000. 5,500 ft. of luxury.
- **ST. CLAIR/CALEDONIA.** Detached 4 bdrm., 3 kitch. $145,900.

SHELDON LAIWINT 782-0888

FOX

BATHURST/WILSON/ LAWRENCE
Best deal in area! Custom-built 3,500 sq. ft. (Approx.) 4 + 2 bdrms, fam. rm. Study, modern kit. Sep. entr. to apt. $549,000. **D. Eichorn 787-1712**

• • •

BATHURST/GLENCAIRN
2 custom houses for sale. 3,500 sq. ft. 4 bdrm, distinctive unique design. Top quality materials $698,000. 3,250 sq. ft. 4 bdrm to be built $498,000. **S. Rotenberg 787-1712**

• • •

BATHURST/SHELBORNE
Only $239,000. Lowest price in area! Det. bung. on 40 x 120 ft. lot. Act fast **D. Eichorn 787-1712**

• • •

HILLHURST/ESTATE SALE
4 bdrm, fam. rm., side split on 60 x 125 ft. lot Excl. location nr. park, mod. eat-in kit. Reduced to $499,000! **D. Eichorn 787-1712**

• • •

BATHURST/GLENCAIRN
4 bdrm bung on 48 x 135 ft. lot. Super location east side of Bathurst. Only $329,000. **D, Eichorn 787-1712**

• • •

CLANTON PARK
4 bdrm + rm. rm. spacious backsplit on 50 x 125 ft. lot. Huge mod. kit. Fab. location! $339,900 **D. Eichorn 787-1712**

• • •

GLENGROVE
Brand new custom design 3,500 sq. ft. 5 bdrm, 4 baths, fam. rm, Study. Gorgeous kit. A must see at $599,000. **D. Eichorn 787-1712**

• • •

HILLMOUNT
3 bdrm bung. on 45 x 140 lot. Mint condition! Sept. entr. to apt. Only $299,000. **D. Eichorn 787-1712**

• • •

BATHURST/LAWRENCE
Overlooks park! 3 bdrm bung. with in-law apt. + Sept. side entr. Hdwd floor, new furnace, central air. **J. -Florans 661-8022**

• • •

BATHURST/WILSON
Great starter home! 3 bdrm bung. with updated kit., fin. bsmt, central air, deep lot. Located near all amenities. $249,900. **J. Florans 661-8022**

JOSEPH FOX REAL ESTATE LIMITED

SEIDMAN

REAL ESTATE LIMITED/REALTOR
633-7373

SHEPPARD WILMINGTON
$289,900, spac. side-split, 3 bdrm + den, 3 bths, liv/din comb., eat-in kit., fin. bsmnt., dble. gar. A-1 buy!

• • •

BATHURST SHEPPARD
$349,000
5 bdrm, 2 storey, 4 bths, den + library, mod. kit., fin. bsmnt, dble drive, gar., don't miss this great buy!

• • •

FINCH WILMINGTON
1st time offered! cust. built, 4 bdrm, 2 storey, den, fam. rm., sauna, 4 bths, fin. bsmt., dble gar., steps to all!

• • •

BATHURST SHEPPARD
3 bdrm, 2 b SOLD ., fin. bsmnt, gar., don't miss!

• • •

BATHURST YORK DOWNS
Ideal start SOLD ms, 2 bths, liv/din. comb., fin. bsmnt., gar.

• • •

BATHURST JCC RAVINE
Spac. split-lvl, 4 bdrms, 4 bths, huge liv & din, w/o, mod. kit, built-in appls, fin. lower lvl, 2-car gar, steps to all!

A. & D. SEIDMAN 633-7373

Sheppard/Wilmington (Evanston)
A lovely 3 bdrm bung, 3 bath, updated eat-in kitchen, large principal rooms. CAC. 4 appliances.

Bathurst/Waterloo
Mint condition. 4 Bdrm S/S. 3 bath. Large lot. CAC. 5 appliances. Large bsmt apt with sep. entrance.

Bathurst/Neptune
For rent - 2 bdrm cond, 6th floor, exel. condition, 2 bath, 5 appliances. En-suite laundry.
York Real Estate Limited
782-0396

BATHURST-WILSON
Sparkling 3 bdrm. bung., 50' x 122' Lot, 2 baths, garage, air, appl. Sally Rosen 884-4425 Century 21 Smith Ltd.

• • •

BATHURST-ROCKFORD
Elegant upgraded sidesplit, stunning decor, vendor transferred, 3 baths, 2-car gar., loads of extras. Sally Rosen, 884-4425, Century 21 Smith Ltd.

1 Houses For Sale

Canada Trust Realty

GILA WOLF
ASSOCIATE BROKER
WISHING ALL MY FRIENDS & CLIENTS A HAPPY CHANUKAH

• • •

BATHURST-CLARK
Less than a Power of Sale
Incredible value! Huge 5 bdrm. w/finished b[illegible]ent apartment, for [illegible],000. Walking distance to shul. **222-2748/222-9707.**

SOLD

• • •

BATHURST-CHABAD BEST!
Super site! New & bright! Steps to shul and all, large 4 bdrm. + fam. on big lot. Don't miss it.

For this and other good properties in vicinity, call:
GILA WOLF 222-2748/ 222-9707
WANTED: HOMES CLOSE TO SHUL

2 Houses For Sale Private

Bathurst/Baycrest - 3 bedroom bungalow. New kitchen and furnace. A.C. Basement apartment. Move-in condition. 787-8133. 13068

3 Houses For Rent

Bathurst/Glencairn - 2 bedroom bungalow. Fireplace. $900 plus. January 1. 785-5139. 13012

6 Condominiums For Sale

SKYMARK REVIEW DON MILLS & FINCH

SKYMARK ELEGANCE: Luxury penthouse, extensively renovated, approx. 2,700 sq. ft., + huge landscaped roof gdn. 3 bdrms. + fam. Opulent features incl. skylights, f.p.; Jacuzzi, sauna, 2 pkg., 2 lockers. Price drastically reduced — won't last. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST,** 441-2003/24 hrs. on call, carphone + pager. **SANTEE REALTY INC.**

Canada Trust Realty

UPPER FOREST HILL
$275,000 - New York style penthouse, with 3 large bedrooms & den, ensuite, 3 baths, 3 w/o's to large south facing terrace, perfect for entertaining. for info call Helene Katz, 481-3443.

LOOKING FOR A CONDO?
CALL THE CONDO SPECIALISTS TO HELP YOU BUY OR RENT. Purchase from $79,500. BILL GOLDSTEIN and LINDA TUCKER
HOMELIFE CENTRAL REALTY LIMITED
731-3433/339-1030

$229,000
SHEPPARD BATHURST
3 bedroom, second flr, lge. corner unit, parking, must sell. Duncan Fremlin 694-3336. Family Trust Corporation Realtor.

Avenue Road/401 - Luxury Tridel 1 bedroom plus solarium. Appliances. Parking. Locker. Blinds. Neutral decor. Security. $149,900. Private. 488-4428. 13055

Neptune. 3 bedrooms, 2 baths. Insuite laundry. Enclosed balcony. Sauna. Pool. $149,000. 784-1467. 12961

7 Condominiums For Rent

Bathurst/Steeles - New luxury 2 bedroom condo. Locker. 2 parking. $1,500 monthly. 771-1882, 771-8729 evenings, 882-1519. 13026

7 Condominiums For Rent

BATHURST-CLARK
Lg. 2 bdrm., 2 bths., $1,200/best offer. V. SETH 630-1999
COLDWELL BANKER SETH R.E.

BATHURST & STEELES
3 bdrm. at 135 Antibes Dr. 2 wshrms., balc., pkg., locker, newly-painted, carpeted. Immediate. $1,250/mo. 979-5700 (days), 366-6673 (eves.)

Bathurst/Finch - (Hemispheres I). 2 bedroom condo available January 15. 1 full bath, large walk-in closet. $1,250 including utilities. Parking. Inquiries/ messages: 785-8184. 13060

3000 Bathurst. Furnished luxury 2 bedroom plus den, 2 bathrooms. Immediately. $1,300. 787-6886. 12909

Bathurst/Steeles - Brand new 2 bedrooms, 2 baths. 5 appliances. Verticals. Parking. Locker. $1,150. 225-4220, 368-0607.

3000 Bathurst. 1 bedroom plus den. 5 appliances. Parking. Immediate. $900. Lil, 789-5313.

GIDEON WAICHENBERG
Bathurst & Steeles. Condos for Sale, Rent & Wanted. RE/MAX VISTA REALTY INC. 520-5700

9 Condominiums Wanted

ANTIBES DR.
1-2-3 bdrms. wanted. 665-3044. GEORGE BARON RLTR.

10 Accommodation Available

Room available in private home with use of all facilities. Female preferred. Sheppard/Bathurst area. Parking. Reasonable. 633-1802 mornings or evenings. 13033

12 Shared Accommodation

Bathurst/Lawrence - House to share. Rent free in exchange for minor housekeeping and companion duties for elderly woman. 964-0929. 13009

13 Apartments For Rent

Seniors' Buildings
4266 & 4300 Bathurst St.
1 & 2 Bdrm. apts. A/C
balconies, friendly atmosphere,
in house activities
Please call:
630-4752 or 638-6853
and leave message

BATHURST & WILSON
125 Neptune Dr., air cond., 1, 2 & 3 bdrms. 787-7171.

Sublet. Fully furnished 2 bedroom. Parking. Indoor pool. Sauna. Bathurst/ Eglinton. 4-5 months January. 782-7478. 13067

Avenue Road/Wilson - Bright, newly renovated 1 bedroom basement apartment. $525 includes utilities, laudry. Prefer 1. 322-3227. 13042

Viewmount subway. Luxury large 1 bedroom basement in split level house. Reasonable rent. Non-smoker. References. 787-6904. 13069

23 Florida Property For Rent

Delray Beach. 2 bedroom, 2 bath deluxe furnished apartment. Main floor. Convenient location near beaches and I-95. Minimum 3 months. $1,300u.s. monthly. 445-1149. 13059

Snowbird special. Seasonal rental Ft. Lauderdale area. 2 bedroom, 2 bath condo. All amenities. $1,200u.s. monthly. Days 202-366-9585, evenings 202-244-0479. 12962

Lady wishes to share apartment in Hallandale. All amenities. Reasonable. 305-454-8357 evenings. 13041

Deerfield Beach/ Century Village. 1 bedroom, 1½ bathrooms. 733-0066. 13039

Pembrooke Pines, Hollywood, Golf and Tennis Club. (Ft. Lauderdale area). Luxury furnished 2 bedroom, 2 bath. Seasonal or yearly. Call collect, 313-626-7707. 12070

Naples. 2br/2ba plus den etc. Fully furnished, washer, dryer, main floor, covered parking. Desireable location, walk to beach, shops, banks, restaurants, golf. No pets. Available now to April. $1,500 monthly or annually $750 monthly. Phone 1-813-261-2814. 12965

24 Florida Property For Sale

Beautiful condo on golf course in a senior citizen community, Century Village, West Palm Beach. 2 bedroom, 2 bath. Hurricane shutters. Enclosed patio. Fans. Some furniture. Walking distance to clubhouse and synagogue. Private swimming pool. $42,000u.s. firm. 407-686-5398. 13043

Ft. Lauderdale, Bonaventure. 2 large bedroom condo, 2 baths. Eat-in kitchen. Over 1,400s.f. Furnished. Golf course view. $75,900u.s. 305-384-0120, 886-8960. 13034

Century Village, Deerfield Beach. 2 bedrooms, 1½ baths. 3rd floor elevator. Excellent condition. Lots of extras. Furnished or unfurnished. Owner. 305-427-5015. 13066

Palm Aire - Cypress Bend
Buying, Selling or Renting. Call us for all your Real Estate needs.
Wieder Realty Inc.
(305) 978-8300

25 Florida Property For Rent/Sale

Hollywood/Hallmark - 2br, 2 bath condo. Intercoastal. Fully furnished. 886-5291. 13065

PALM BEACH
Luxury condos and homes folr sale & rent on the ocean, Intercoastal and golf communities.
Cole Real Estate
1-800-741-4388

27 Israel Properties

Property in Israel wanted. All kinds. Call Mr. Jacobs. 771-1915. 12842

Israel properties wanted, willing to pay in cash dollars. Zohar 667-0956. 12878

Atlit (near Haifa). New 3 storey 5 bedroom, 5 bathroom. Modern kitchen. Rentable lower level/in-law suite. Approx. 2,500s.f. Beautifully landscaped large lot. Near Sea. Asking $240,000u.s. 011-972-4-841-304. 13046

Spectacular opportunity. Private house for sale in Savion, Israel's luxury area. Excellent investment opportunity. $850,000u.s. or 5 years rent at $2,500u.s. monthly. Contact Zeev Fridman, Advocate, Drolanov Street 1, Tel Aviv, Israel. Tel: 972-3-528-0461, fax: 972-3-201-979. 13052

Ra'anana. Apartment to rent. July/August. Sleeps 6. Phone 782-2898. 13047

Accommodation- Bed and Breakfast in Jerusalem. For information, Judy Friedman, fax; 972-2-782-740. 13058

38 Announcements

Donate your used car to charitable organization. Will receive tax deductible receipt. 771-8060. 12988

Shomer Shabbos lady required for Chevra Kadisha. Call Mrs. Fishberg at 663-9060. 13057

42 Articles for Sale

FROM ISRAEL TO YOU
DEAD SEA'S BEAUTY SECRETS
For brochure & samples send $2 + SASE to:
AHAVA SKIN CARE PRODUCTS
3407 Bathurst St. Toronto Ont. M6A 2C1

Richmond Hill Country Club family membership. Half-price. 771-9040. 13036

46 Employment Opportunities

Notice to advertisers - The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, colour, nationality, ancestry or place of origin. In compliance with this code **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. 12104

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Needed: E.C.E. Instructor for nursery program, Shaarei Shomayim Synagogue, 3 mornings a week. Call 783-0417. 13062

Principal for established, traditional Jewish Community Day School, N-8, in suburban Buffalo, NY. Some Judaic teaching responsibilities. Send resume to Dr. Mitchell Parker, Search Committee, 28 Barberry Lane, Williamsville, NY, 14221. 12747

49 Financial Opportunities

Fountain pens/Wristwatches. All types wanted by collector. Will pay from $5 to $5,000 for your old pen or wristwatch. Ray, 278-2075. 12817

50 Domestic Help Available

Maid in Heaven
The miracle cleaning service that's "maid" to measure!
DOMESTIC & BUSINESS
651-MAID
651-6243

Experienced young lady seeks job as babysitter. 740-0775. 13037

Nannies/Housekeepers - Live-in/out, available for immediate and future placement. Reasonable rates. Licensed. Domestic Referral Services. Ellen Shiewitz. 886-1630. 12876

Caring and responsible lady seeks live-in position with the elderly. References. Please call 968-7105. 13044

Cleaning lady available. Apartments and houses. Experienced, references. Lorn 740-5846. 12814

Friendly Employment Agency. Polish and Russian speaking nannies, housekeepers etc. References checked. 534-4819. 13030

Cleaning lady available for houses and apartments. 532-9608. 13035

Cleaning lady to clean houses, apartments. Experienced. Maria, 532-1426. 13003

High quality house cleaning. Call Dora, 736-1179. 13048

51 Domestic Help Wanted

Live-in nanny wanted for newborn. Guelph, Ontario. Call collect 519-767-6688. 13040

53 Business Personals

Jewish Singles Registry. Take the "blind" out of the blind date. Register now! It works! 398-7068. 12948

Professional and Business Singles- Meet attractive, intelligent and compatible people. Call Dr. Fren & Associates. Reasonable. 28 years of successful introductions, 691-7775. Mississauga, 270-5635. Guelph, 767-2104.

Autos delivered Florida, Arizona, California, Vancouver etc. Established 35 years. Toronto Driveaway Service, 225-7754.

Soulmates. Come on Toronto, these are the 90's, it's smart to join Soulmates. Evelyn, 633-9925.

In a perfect world the woman of your dreams appears from nowhere. At **Jewish Dateline** we can help turn your dreams into reality. Call 789-0110. 12284

Jewish Contemporary Singles- Unique and affordable. Established 1985. Monthly payment plan is available. 250-1345.

Don't give up! Join Chai Introductions. Since 1975. Reasonable. 783-7666. 12944

54 Personal Companions

Advertisers & Readers
are advised to take care when placing or responding to **Personal Companion ads.**

REPLYING TO A COMPANION AD WITH A *CJN* BOX NUMBER?
For these ads simply address your mail to:
The Canadian Jewish News
10 Gateway Blvd., Suite 420
Don Mills, Ontario M3C 3A1

Attractive male seeks open minded female for 9½ weeks type relationship. 633-3863. 13070

Attractive, refined, caring female, traditional Jewish values, seeks professional gentleman, 50-60. 630-0490. 13051

Jewish Matchmakers International. Personalized and local. All ages. Call 1-800-234-9995. 12789

55 Obituaries

54 Personal Companions

"Nice Guy", 52 years old, with a good sense of humour, seeks compatible female for fun and companionship. Box 5476 CJN. 13050

55 Obituaries

RACHEL'S CATERING
GLATT KOSHER COR150
• SHIVA DINNERS
• SHIVA PLATTERS
• HOT & COLD MENUS
• LARGE SELECTION OF DELICIOUS SALADS
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(Bathurst Manor Plaza)
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Delivery available
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COR 168 • GLATT KOSHER
The Kosher Specialists with the Price and Quality that Counts
SHIVA TRAYS AVAILABLE
Hot & Cold Menus • Delivery Service
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(near Highland Farms)

56 Unveilings

In memory of
DR. MARTIN A. FISCHER ז"ל
An unveiling will take place on
Sunday, January 3rd, 11:00 a.m.
Beth Tzedec Memorial Park
(Bathurst N. of Finch) Section 11
Friends, family & students are invited to attend, and afterwards at home

To Place an unveiling notice please call — at least
14 days prior
to the unveiling date.

Philip Shulman on Dec 4/92, late of 1300 Monterey Avenue.
Frank Goldhar on Dec 5/92, late of 484 Avenue Rd., #1206.
Max Hamer on Dec 5/92, late of 10 Overdale Rd.
Renee Rosenberg on Dec 6/92, late of 640 Roselawn Avenue.
William Martin on Dec 7/92, late of 475 Lytton Blvd.
Harry Barkin on Dec 7/92, late of 2600 Bathurst Street #6.
Charles Steinberg on Dec 9/92, late of 1000 Elgin Mills Road.
Anna Pizer on Dec 9/92, late of 120 Shelborne Ave. #802.
Joseph Feldberg on Dec 9/92, late of 535 Sheppard Avenue West #404.
Sophie Steckel on Dec 10/92, late of 1463 Eglinton Avenue West.

BENJAMIN'S PARK MEMORIAL CHAPEL

Bernstein, Senthia on December 5, 1992.
Burt, Ganna on November 30, 1992, late of 4300 Bathurst St., #604.
Frankel, Simon on December 4, 1992, late of 989 Eglinton Ave. W., #314.
Kogan, Lia on December 5, 1992.
Kucyl, Lea on December 4, 1992, late of 143 Waterloo Avenue.
Starkman, Louis on December 3, 1992, late of 355 St. Clair Ave. W., #202.

Steeles-College Memorial Chapel

Underground medical school existed in ghetto

By MOURA WOLPERT

HAMILTON —
Amid all the literature on the Holocaust, there is one story that seems to have remained uhtold. Until now, that is.

It is the remarkable story of the existence of an underground medical school in the Warsaw ghetto from 1941 to 1942.

It is told by Dr. Charles G. Roland in a newly published book, *Courage Under Siege — Starvation, Disease, and Death in the Warsaw Ghetto.* The book is published by Oxford University Press.

Roland is the Jason A. Hannah professor of the history of medicine at McMaster University. His research into the underground medical school began while he was engaged in a major research project on the health problems of prisoners of war during World War II.

"The propelling event" that led him to investigate the existence of the underground medical school was an interview in February, 1981, with Dr. Henry Fenigstein of Toronto, who had been taken prisoner by the Germans while serving in the Polish army in September, 1939.

In the course of their conversation, Fenigstein mentioned that he had been involved in an underground medical school in the Warsaw ghetto.

"Fortunately," Roland told *The CJN* during a recent interview at his office, "my antennae were up."

Fenigstein knew other survivors and Roland subsequently interviewed many here, in Europe and in Israel.

Out of that research grew a paper, published in 1989, and the book grew out of the paper.

The school existed for about 15 months, from 1941 until July 1942, when the deportations to Treblinka began.

One of the finest hospitals in pre-war Warsaw was the Jewish Czyste Hospital, which happened to be located within the area of the ghetto.

Fenigstein, who had been a pathologist at the Czyste, estimates that there were about 600-700 doctors in the ghetto. The vast majority did not survive.

And of the estimated 500 students in the medical school, "a maximum of 50 might have survived." But that, stressed Roland, "is only an estimate."

The school, Roland wrote in his original paper, was "modelled on standard European curricular lines, though with appropriate adaptationns to accommodate unique circumstances."

Under a research program in the ghetto, phsicians and scientists "very pragmatically studied the one thing they had unlimited supplies of, and that was starving people."

While investigating turbeculosis, for instance, they discovered "that when starvation is severe enough, the normal signs of TB don't appear in a person. And as a consequence, you can have patients who are spreading the germs actively and yet the medical people can have no idea that that's the disease they are suffering from."

About half the research material was recovered after the war and published, first in Polish and French by the American Joint Distribution Committee, and later in English.

The only two descriptions in scientific literature of extreme starvation and its effect on human beings, for instance, date from World War II. One, said Roland, was a research project by a doctor in Minnesota, the other is the Warsaw ghetto study, "which provided the most fundamental, basic information about the effects of *real* starvation."

It is a commentary on the school, he remarked, that after the war, Warsaw University and other Polish univesities as well, accepted that period of training.

"Happily," added Roland, the dean of the school, Dr. J. Zweibaum, survived, as did his two children, who still practise medicine in Warsaw, although under different names.

Dr. Zweibaum was able to certify that the ghetto students had done their training and several completed their medical studies after the war.

Antel leaves WJCC

By MYRON LOVE

WINNIPEG —
After 30 years of almost continuous community service, Oscar Antel is stepping down from the board of the Winnipeg Jewish Community Council (WJCC) because he feels he should make way for a younger person with new ideas.

The still practising chartered accountant became involved in communal life through the I. L. Peretz School which he attended as a youth. At 19, he joined the Jewish Youth Council, an unofficial young leadership arm of the Canadian Jewish Congress (CJC). After a couple of years overseas in the air force, he came home and resumed his involvement with the CJC Western Division Council which was the governing body of western Canadian Jewry in the 1940s, '50s and '60s. Antel held a variety of positions on the council including several terms as the division chair. (He was also on the CJC national executive).

"I was the chair during the negotiations which led to the amalgamation of Congress in Winnipeg and the Jewish Welfare Fund to form the present WJCC in 1973," he recalls. "The negotiations were tough and took a few years. The concept was just beginning to germinate in North America. Winnipeg was one of first communities to go this route."

Although Antel is no longer a member of the WJCC, he intends to remain active in the community as a whole.

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Jewish spiritualism the key to survival, says Rabbi Wein

By CAROLYN BLACKMAN

TORONTO —

Too many Jews have lost the threads that bind us to our destiny, says the rosh hayeshiva of Shaarei Torah of Rockland.

"The Jewish world, from its earliest moments until today, is one long, bitter story. It is also a story of human greatness unmatched in the annals of human greatness and those who do not feel a part of it cannot feel the spirit," Rabbi Berel Wein recently told a capacity crowd at B'nai Torah Congregation.

Rabbi Wein was the guest speaker at the Joseph Michael Viener Memorial Lecture, sponsored by the adult education committee of B'nai Torah and the Weinstock family.

He said that the Chanukah candles represent the first struggle of the Jewish people to survive as Jews in a culture that had beauty, wisdom and philosophy.

"We are faced with the same problems today," he said. "We are living in a world that contains institutes of higher education such as Harvard and Yale and in a world of instant communication. It is difficult to remain a Jew no matter how good our intentions. It is a struggle in the Jewish world and in Israel to define ourselves.

"We live in a time when we are all convinced that it is our duty to ensure that our grandchildren do not have to work. That dream is foolish and counter-productive. The Chanukah candles stand for truimph and the candel that burns within us is the fruit of our labors, the greatness that is inherent in all of us."

Rabbi Wein warned that "western civilization totters on the brink of its own destruction and the only true security of the Jewish community lies in its spiritual nature. There is no sense of family, no hope for the future if there is no spirit. If we are able to see things in perspective then we have the opportunity for personal greatness and if we somehow keep the faith then we will have perspective. The world will then be a better place."

FRIEBERG GETS MEDAL

Canadian Jewish Congress, Ontario region chair Gerda Frieberg (right) receives a Canada 125th Anniversary of Confederation Commemorative Medal from Don Valley North MP Barbara Greene. The medal honors persons, "who have made a significant contribution to their fellow citizens, their community, or to Canada." Greene's presentation of medals to honorees in her riding took place in a ceremony at the Toronto Jewish Community Centre's North-East/Valley Branch. [Graphic Artists phooto]

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